



The Booke of

common praier, and ad-
ministration of the
Sacramentes,
and other
rites
and Cere-
monies in the
Church
of
Englande.

*Londini, in officina Ri-
chardi Graestoni:
Regij Impressoris.*

*Cum privilegio ad imprim-
endum solum.*

Anno. 1552.



*Jh.
4^o L. 56.*

C.P.

1552. d. 5

*This is the booke established in 2^d Elizabeth, and still in force: And this is
one of the first impression of these Bookes, as appears by the last
page of the same.*

H. B. Here is a mistake made. it sh^d be 2^d Edward.

The contentes

of this Booke.

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The Preface.



There was neuer any thyng by the witte of man so well deuised, or so sure establisshed, whiche (in continuance of tyme) hath not been corrupted: as (among other thynges) it maie plainly appere by the common praiers in the churche, commonly called diuine seruice: the first originall & ground wherof, if a mā would serche out by the auncient fathers, he shall finde that thesame was not ordained but of a good purpose, & for a greate aduancement of godlinesse. For thei

so ordered the matter, that all the whole Bible (or the greatest parte thereof) should be red ouer ones in the yere, entendyng thereby, that the clergie, and specially suche as ware ministers of the cōgregation, should (by often readyng and meditacion of Goddes wooorde) be stirred vp to godlines them selues, and be more able also to exhorde other by wholesome doctrine, and to confute them that ware aduersaries to the truth. And further, that the people (by daiely hearyng of holy scripture red in the Churche) should continually profite more and more in the knowlege of God, and be the more inflamed with the loue of his true religio. But these many yeres passed, this godly and decent order of the auncient fathers, hath been so altered, broken, and neglected, by plantyng in vncertain Stozies, Legendes, Responses, Verses, vain Repetitions, Commemoracions, and Sinodalles, that commonly when any boke of the Bible was begon, before thre or foure Chapters ware red out, all the rest ware vnredde. And in this sorte the boke of Esay was begon in Aduent, and the boke of Genesis in Septuagesima: but thei ware onely begon, and neuer red through. After a like sorte ware other bokes of holy scripture vled. And more ouer, where as saint Paule would haue suche language spoken to the people in the churche, as thei might vnderstande, and haue profite by hearyng thesame, the seruice in this churche of Englande (these many yeres) hath been redde in Latin to the people, whiche thei vnderstoode not, so that thei haue heard with their eares onely, and their hartes, spirite, and mynd, haue not been edified therby. And furthermore, notwithstanding that the auncient fathers, haue diuided the Psalmes into seuen porcions, wherof euery one was called a Nocturne, now of late tyme, a fewe of them haue been daiely saied (and ofte repeated) and the rest vtterly omitted. Moreouer, the number and hardnesse of the rules, called the Pie, and the manifold chaungynges

a.ii.

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of the seruice, was the cause, that to turne the boke onely, was so harde and intricate a matter, that many tymes there was moze businesse to finde out what should be red, then to rede it when it was founde out.

These inconueniences therfore considered, here is set furthe suche an order, whereby thesame shalbe redressed. And for a redinesse in this matter, here is drawen out a kalender for that purpose, whiche is plain and easie to be vnderstanden, wherin (somuche as maie be) the readyng of holy scriptures is so set furthe, that all thynges shalbe doen in order, without breakyng one pece thereof from another. For this cause be cut of Anthemes, Responses, Inuitatozies, and suche like thynges, as did breake the continuall course of the readyng of the scripture. Yet because there is no remedy, but that of necessitie there must be some rules, therfore certain rules are here set furthe, whiche as thei be fewe in nomber, so thei be plain and easie to be vnderstanden. So that here you haue an order for praier (as touchyng the readyng of holy scripture) muche agreeable to the mynd and purpose of thold fathers, & a great deale moze profitable and commodious, then that whiche of late was vbled. It is moze profitable, because here are left out many thynges, whereof some be vntrue, some vncertain, some vain and superstitious, and is ordeined nothyng to be redde, but the very pure worde of God, the holy scriptures, or that whiche is evidently grounded vpon thesame, and that in suche a langage and order, as is moste easie and plain for the vnderstandyng, bothe of the readers and hearers. It is also moze commodious, bothe for the shortnes thereof, and for the plainesse of the order, and for that the rules be fewe and easie. Furthermore by this order, the curates shal nede none other bokes for their publique seruice, but this boke, and the Bible: By the meanes whereof, the people shall not be at so greate charge for bokes, as in tyme past thei haue been.

And where heretofore there hath been greate diuersitie, in sayeng and syngyng in churches within this realme, some folowyng Salisburie vse, some Hereford vse, some the vse of Bangor, some of Yorke, and some of Lincolne: Nowe from hencefurthe all the whole realme, shall haue but one vse. And if any would Iudge this waie moze painfull, because that all thynges must be redde vpon the boke, where as befoze by the reason of so often repeticion, thei could saie many thynges by harte, if those men will weigh their laboure, with the profite and knowlege, which daily thei shall obtain by readyng vpon the boke, thei will not refuse the pain, in cōsideracion of the great profite that shall ensue therof.

And forasmuche as nothyng can almoste be so plainly set furthe, but doubtles maie rise in the vse and practisynge of thesame: To appease all suche diuersitie (if any arise) and for the resolution of all doubtles, concernyng the maner how to vnderstande, do, and execute the thynges cōteined in this boke: the parties that so doubt, or diuersly take any thyng shall

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shall alwaie resort to the Bisshoppe of the Diocese, who by his discretio shall take order for the quietyng and appeasyng of thesame: so that the same order be not contrary to any thyng contained in this Boke. And if the Bisshoppe of the Diocese be in any doubte, then maie he sende for the resolution thereof vnto the Archebisshoppe.

Though it be appoynted in the afoze wrytten peface, that all thynges shalbe redde and song in the Churche, in the Englishe tongue, to the ende that the congregacion maie be thereby edified, yet it is not ment, but when menne saie Mornyng and Euenyng praier priuatly, thei maie saie thesame in any language that thei them selues do vnderstande.

And all Priestes and Deacons, shalbe bounde to saie daily the Mornyng and Euenyng praier, either priuatly or openly, excepte thei be letted by preachyng, studieng of diuinitie, or by some other bzgent cause.

And the Curate that ministreth in euery Parishe Churche or Chapell, beyng at home, and not beyng otherwise reasonably letted, shall saie thesame in the Parishe Churche or Chapell where he ministreth, and shall tolle a belle thereto, a conuenient tyme befoze he begin, that suche as be disposed maie come to heare goddes worde, and to praie with hym.

a.iii.

Of

Of Ceremonies,

why some be abolished, and
some reteined.



If suche ceremonies as be vsed in the church, and haue had their beginnyng by the institution of man: some at the firste were of Godly entent and purpose deuised, and yet at length turned to vanitie and superstition: some entred into the church by vndiscrete deuociō, and such a zeale as was without knowledge, & for because thei were winked at in the beginning thei grewe daily to more & more abuses, whiche not onely for their vnprofitableness, but also because thei haue muche blinded the people, and obscured the glory of God are worthy to be cut awaie, & clene reiected. Other there be, which although thei haue been deuised by man: yet it is thought good to reserue them still, aswell for a decent order in the church (for the whiche thei were first deuised) as because thei pertain to edification: wherunto all thynges doen in the Church (as the Apostle teacheth) ought to be referred. And although the keepyng or omitting of a Ceremonie (in it self considered) is but a small thyng: yet the wilfull and contemptuous transgression and breakyng of a common order, and discipline, is no small offence before God.

Let althynges be doen among you (saith. S. Paule) in a seemely and due order. The appoyntmēt of the whiche order, pertaineth not to priuate men, therfore no mā ought to take in hand, nor presume to appoynt or alter any publique or cōmon order in Christes church, except he be lawfully called and aucthorized thereunto.

And where as in this our tyme, the mindes of menne are so diuerse, that some thynke it a greate matter of conscience to departe from a pece of the least of their Ceremonies (thei be so addicted to their old customes) and again on the other side, some be so newe fāgled, that thei would innouate all thyng, and so do despise the old, that
nothyng

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nothyng can like them, but that is new: it was thought expediēt not so muche to haue respect, how to please and satisfie either of these parties, as how to please God, and profite them bothe. And yet lest any man should be offended (whom good reason mighte satisfie) here be certain causes rendred, why some of the accustomed Ceremonies be put awaie, and some retained and kept still.

Some are put awaie, because the greate excesse & multitude of the, hath so encreased in these latter daies, that the burthen of them was intollerable, whereof. S. Augustine in his tyme complained, that thei were grown to suche a nombze, that the state of christian people was in worse case (cōcernyng that matter) then ware the Jewes. And he counsaied that suche yoke & burthē, should be taken awaie, as tyme would serue quietly to do it.

But what would. S. Augustine haue sated, if he had seen the Ceremonies of late daies vsed among vs: wherevnto the multitude vsed in his tyme, was not to be compared. This our excessiue multitude of Ceremonies was so greate, and many of them so darke: that thei did more confounde, and darken, then declare and set furth Christes benefites vnto vs.

And besides this, Christes Gospell is not a Ceremoniall lawe (as muche of Moses lawe was) but it is a religion to serue God, not in bondage of the figure or shadowe, but in the fredome of spirite, beyng content onely with those Ceremonies, which do serue to a decent ordze and godly discipline, and suche as be apte to stirre by the dull mynde of man, to the remembraunce of his duetie to God, by some notable and speciall signification, whereby he might be edified.

Furthermore, the moste weightie cause of thabolishment of certain ceremonies was, that thei ware so farre abused, partly by the superstitious blyndnes of the rude and vnlearned, and partly by the vnfaciable auarice of suche as sought more their owne lucre, then the glory of God: that the abuses could not well be taken awaie, the thyng remainyng stil. But now as cōcernyng those per-

sones, whiche paraduēture wilbe offended, for that some of thold ceremonies are retained still: if thei cōsider that without some Ceremonies, it is not possible to kepe any ordre, or quiete discipline in the churche: thei shall easely perceiue iust cause to refozme their iudgementes. And if thei thinke muche, that any of thold do remain, & would rather haue all deuised a newe: Then suche men grauntyng some ceremonies conuenient to be had, surely wher the olde maie be well vbled: there thei cannot reasonably reprove the old, only for their age, without bewrayng of their owne folly. For in suche a case, thei ought rather to haue reuerēce vnto them for their antiquitie, if thei will declare them selues to be moze studious of vnitie and cōcorde, then of innouacions and newe fanglenes, whiche (as muche as may be with the true setting furth of Chriſtes Religion) is alwaies to be eschewed. Furthermore, suche shall haue no iust cause with the ceremonies reserved, to be offended. For as those be taken awaie, whiche were most abused, and did burthen mennes consciences without any cause: so the other that remain, are retained for a Discipline and ordre, whiche (vpon iuste causes) maie be altered and chaunged, and therefore are not to be esteemed equall with gods lawe. And mozeouer thei be neither darke nor dōmbe Ceremonies, but are so sette furthe, that euery man maie vnderstande what thei doe meane, & to what vse thei do serue. So that it is not like that thei, in tyme to come, should be abused as the other haue been. And in these our doynges we condemne no other nacions, nor prescribe any thyng, but to our owne people onely. For we thinke it cōuenient that euery cōtrei should vse suche ceremonies, as thei shal thinke best to the setting furthe of Goddes honour, or glozie, and to the reducyng of the people to a moste perfecte and godly liuyng, without erreure or Supersticion. And that thei should putte awaie other thynges, whiche from tyme to tyme, thei perceiue to be moste abused, as in mennes ordinaunces it often chaunceth diuersely in diuerse cōtreis.

The Table and Kalender

expressyng the ordre of the Psalmes and Les-
sons, to be saied at the Mornynge and Euenyng
praier throughout the yere, excepte certain
propre feastes, as the Rules folow-
yng moze plainly declare.

The order how the Psalter is appoynted to be redde.

The Psalter shalbe redde thzough, ones euery Monethe, and be-
cause that some Monethes be longer then some other be: It is
thought good to make them euen by this meanes.

To Euery Moneth, shalbe appoynted (as concernyng this purpose)
iuste. xxx. daies.

And because January and Marche hath one daie, aboue thesaied
number, and February whiche is placed betwene them bothe, hath one-
ly. xxviii. daies, February shal bozowe of either of the monethes (of Ja-
nuary and Marche) one daie, and so the Psalter whiche shalbe redde in
February, must begin the last daie of January, and ende the firste daie
of Marche.

And where as Maie, Iuly, August, October, and December, haue
xxxi. daies a piece, it is ordered that thesame Psalmes, shalbe redde the
laste daie of thesaied Monethes, whiche ware redde the daie befoze, so
that the Psalter maie begin again the firste daie of the nexte Moneths
ensuyng.

Now to knowe what Psalmes shalbe redde euery daie, loke in the
Kalender, the nōber that is appoynted for the Psalmes, and then finde
thesame number in this table, and vpon that number shall you se, what
Psalmes shalbe saied at Mornynge and Euenyng praier.

And where the. C. xix. Psalme is deuided into. xxi. porcions, and is
ouerlong to be redde at one tyme: it is so ordered that at one tyme shall
not be redde aboue foure or fiue of thesaied porcions, as you shall per-
ceiue to be noted in this Table folowyng.

And here is also to be noted, that in this table, and in all other par-
tes of the Seruice, where any Psalmes are appoynted, the number is
expressed after the greate Englishe Bible, whiche from the. ix. Psalme,
vnto the. C. xlviii. Psalme (folowyng the diuision of the Ebzues) doeth
varie in numbers from the common Latine translacon.

The Table for the

order of the Psalmes to be saied at
Mornyng and Euenyng praier.

	Mornyng praier.	Euenyng praier.
i	i. ii. iii.iiii. v.	vi. vii. viii.
ii	ix. x. xi.	xii. xiii. xiiii.
iii	xv. xvi. xvii.	xviii.
iiii	xix. xx. xxi.	xxii. xxiii.
v	xxiiii. xxv. xxvi.	xxvii. xxviii. xxix.
vi	xxx. xxxi.	xxxii. xxxiii. xxxiiii.
vii	xxxv. xxxvi.	xxxvii.
viii	xxxviii. xxxix. xl.	cli. clii. cliii.
ix	xlvi. xlv. xlii.	clvii. clviii. clix.
x	li. lii. liii.	liii. liiii. lv.
xi	lvi. lvii. lviii.	lix. lx. lxi.
xii	lxii. lxiii. lxiiii.	lxv. lxvi. lxvii.
xiii	lxviii.	lxix. lxx.
xiiii	lxxi. lxxii.	lxxiii. lxxiiii.
xv	lxxv. lxxvi. lxxvii.	lxxviii.
xvi	lxxix. lxxx. lxxxi.	lxxxii. lxxxiii. lxxxiiii. lxxxv.
xvii	lxxxvi. lxxxvii. lxxxviii.	lxxxix.
xviii	xc. xci. xcii.	xciii. xciiii.
xix	xcvi. xcvi.	xcviii. xcix. c. ci.
xx	cii. ciii.	ciii.
xxi	cv.	cvi.
xxii	cvii.	cviii. cix.
xxiii	cx. cxii. cxiii. cxiiii.	cxviii. cxv.
xxiiii	cxvi. cxvii. cxviii.	cxix. Inde. iiii.
xxv	Inde. v.	Inde. iiii.
xxvi	Inde. v.	Inde. iiii.
xxvii	ccx. ccxi. ccxii. ccxiii. ccxiv. ccxv.	ccxvi. ccxvii. ccxviii. ccxix. cxx. cxxi.
xxviii	ccxxii. ccxxiii. ccxxiiii. ccxxv.	ccxxvi. ccxxvii. ccxxviii.
xxix	ccxxix. ccl. ccli.	cclii. ccliii.
xxx	ccliiii. cclv. cclvi.	cclvii. cclviii. cclix. cl.

The order how

the rest of holy scripture (beside the Psalter) is appoynted to be redde.

The Old Testament is appoynted for the first lessons, at Mornynge and Euenynge praier, and shalbe redde throughe, euery yere ones, except certain booke and chapters, whiche be least edifyng, and might best be spared, and therefore be left vncredded.

The Newe Testament is appoynted for the seconde Lessons, at Mornynge and Euenynge praier, and shalbe redde ouer orderly euery yere thise, beside the Epistles and Gospelles: except the Apocalips, out of the whiche there be onely certain Lessons appoynted, vpon diuerse proper feastes.

And to knowe what Lessons shalbe red euery daie: finde the daie of the Monethe in the Kalender folowynge: and there ye shall perceiue the booke and chapters, that shalbe redde for the Lessons, bothe at Mornynge and euenynge praier.

And here is to be noted, that whensoever there be any proper Psalmes or Lessons, appoynted for any feast, moueable or vnmoueable: then the Psalmes and Lessons, appoynted in the Kalender, shalbe omitted for that tyme.

Ye must note also that the Collect, Epistle and Gospel, appoynted for the Sondaie, shall serue all the wieke after, excepte there fall some feast that hath his proper.

This is also to be noted, concernynge the Leape yeres, that the .xxv. daie of February, whiche in Leape yere, is compted for two daies, shall in those two daies, alter neither Psalm nor Lesson: but the same Psalmes and Lessons, whiche be saied the firste daie, shall also serue for the seconde daie.

Also, wheresoever the begynnynge of any Lesson, Epistle or Gospel is not exprest, there ye must begin at the begynnynge of the chapter.

And wheresoever is not exprest how farre shalbe redde, there shall you reade to the ende of the chapter.

Proper Psalmes and

Lessons for diuerse feastes and daies,
at Mornynge and Euenynge praier.

On Christemas daie at mornynge praier. Psalme. xix. } The first Lesson. Esay. ix.
Psalme. xlv. } The. ii. lesson. Luk. ii. vnto
Psalme. lxxxv. } And vnto me a good will.

At Euenynge praier. Psal. lxxxix. } The first Lesson. Esa. vii.
Psalme. C. x. } God spake ones again to
Psal. C. xxxii. } Achaz. xc. vnto the ende.
The second lesson. Tit. iii.
The kindnes and loue. xc.
vnto foolish questions.

On saint Stephens day at mornynge praier. The seconde Lesson. Actes. vi. and. vii.
Stephen full of faith and power, vnto. And
when fourtie yerres ware. xc.

At Euenynge praier. The seconde Lesson. Actes. vii. And when
fourtie yerres ware expired, there appered
vnto Moyses. xc. vnto Stephen full of the
holy Ghoste.

On saint Ihon the Euangelistes daie at mornynge praier. The second Lesson. Apocalips. i the whole
chapiter.

At Euenynge praier. The seconde Lesson. Apocalips. xxi.

On the Innocentes daie at mornynge praier. The first Lesson. Jeremie. xxxi. vnto More-
ouer I heard Ephraim.

On the Circumcisiō daie at mornynge praier. The first Lesson. Genesis. xvii.
The second Lesson. Roma. ii.

At Euenynge praier. The. i. lesson. Deut. x. And now Israel. xc.
The seconde Lesson. Collos. ii.

On the Epipha- The first Lesson. Esay. ix.

nie, at moꝛnyng praier. The seconde Lesson. Luke. iiii. And it foꝛ-
tuned. &c.

At Euenyng praier. The first Lesson. Esay. xlix.
The second Lesson. Ihon. ii. After this he
went doune to Capernaum.

On wedensdaie befoꝛe Easter, at Euenyng praier The first Lesson. Osee. xiii. xiiii.

On Thursdaie befoꝛe Easter, at moꝛnyng praier. The first Lesson. Daniel. ix.

At Euenyng praier. The first Lesson. Ieremie. xxxi.

On Good Friday, at moꝛnyng praier. The first Lesson. Genesis. xxi.

At Euenyng praier. The first Lesson. Esay. liii.

On Easter enen at moꝛnyng praier. The first Lesson. zachary. ix.

On Easter daie, at moꝛnyng praier. Psalme. ii. } The first lesson. Exodi. xii.
Psalme. lvi. } The seconde lesson. Ro. vi.
Psalme. C. xi. }

At Euenyng praier. Psalm. C. xiii. } The secōd lesson. Actes. ii.
Psalm. C. xiiii. }
Psalm. C. xviii. }

On Mondaie in Easter wieke, at moꝛnyng praier. The second Lesson. Math. xxviii.

At Euenyng praier. The seconde Lesson. Actes. iii.

On Tuisdaie in Easter wieke, at moꝛnyng praier. The seconde Lesson. Luke. xxi. vnto, And
behold twoo of them.

At Euenyng
praier.

The seconde Lesson. i. Corin. xv.

On the Ascenci-
on daie, at Moz-
nyng praier.

Psalme. viii.
Psalme. xv.
Psalme. xxi.

The. ii. lesson. Ihon. xiiii.

At Euenyng
praier.

Psalm. xxiiii.
Psalm. lxxviii.
Psalm. Cxiii.

The. ii. Lesson. Ephe. iiii.

On whitsondaie
at Moznyng
praier.

Psalm. xlviii.
Psalm. xlvii.

The second Lesson. Act. x.
Then Peter opened his. &c.

At Euenyng
praier.

Psalm. Ciiii.
Psalm. Cxlv.

The second lesson. Act. xix
It fortuneth when Apollo
went to Corinthū. &c. vnto
After these thynges.

On Trinitie
sondaie, at moz-
nyng praier.

The first Lesson. Gene. xvi.
The seconde Lesson. Math. iii.

Conuerſion of
ſaint Paule, at
moznyng praier.

The seconde Lesson. Actes. xxi. vnto The
heard hym.

At Euenyng
praier.

The seconde lesson. Actes. xxi.

Saint Barna-
bies day, at moz-
nyng praier.

The seconde lesson. Actes. xxi.

At Euenyng
praier.

The second lesson. Actes. xv. vnto. After cer-
tain daies.

Saint Ihon
baptistes daie, at
moznyng praier.

The first lesson. Malachi. iii.
The seconde lesson. Math. iii.

At Euenyng
praier.

The first lesson. Malach. iiii.
The seconde lesson. Math. xiiii. vnto when
Jesus heard.

Proper Psalmes and Lessons.

Saint Peters
daie, at moynyng
praier.

The seconde lesson. Actes. iiii.

At Euenyng
praier.

The seconde lesson. Actes. iiii.

All saintes daie
at Moynyng
praier.

The firste Lesson. Sapien. iiii. vnto Blessed
is rather the barrain.

The second Lesson. hebre. xi. xii. Saintes
by faithe subdued, vnto If you endure cha-
stisyng.

At Euenyng
praier.

The first lesson. Sapience. v. vnto His Ielo-
sie also.

The seconde Lesson. Apocalips. xix. vnto
And I sawe an Angell stande.

for repairs.

After Date.	Domini	The Cycle of the Sonne.	The Quete.	The Col- den nombre.	The Day.
rbii. Aprill.	C. D.	xxi.	iii.	lii.	M. D. lii.
ii. Aprill.	A.	xxii.	rb.	lii.	M. D. liii.
xxb. Marche.	G.	xxiii.	xxbi.	lii.	M. D. liiii.
iiii. Aprill.	F.	xxiiii.	vii.	lii.	M. D. lv.
v. Aprill.	E. D.	xxv.	xxvii.	lii.	M. D. lvi.
xxvii. Aprill.	C.	xxvi.	xxix.	lii.	M. D. lvii.
i. Aprill.	B.	xxvii.	xi.	lii.	M. D. lviii.
xxvi. Marche.	A.	xxviii.	xxii.	lii.	M. D. lix.
iiii. Aprill.	G.	i.	iii.	lii.	M. D. lx.
vi. Aprill.	E.	ii.	iiii.	lii.	M. D. lxi.
	D.	iii.	xxb.	lii.	M. D. lxii.
	C.	iiii.	xxbi.	lii.	M. D. lxiii.
	B.	v.	xxvii.	lii.	M. D. lxiiii.
	G.	vi.	xxviii.	lii.	M. D. lxb.
	F.	vii.	ix.	lii.	M. D. lxbi.
	E.	viii.	xx.	lii.	M. D. lxbii.
	D.	ix.	i.	lii.	M. D. lxbiii.
	B.	x.	xi.	lii.	M. D. lxx.
	A.	xi.	xxiii.	lii.	M. D. lxx.

January hath xxxi. daies.

		Mornynge praier.		Euenynge praier.	
		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
	i	Gen. xlii.	Roma. ii	Deut. i	Collof. ii
b iiii. No.	ii	Genesis. i	Math. i	Gene. ii	Roman. i
c iii. No.	iii		iii	iii	ii
d Pryd. No	iiii		b	iii	bi
e	b		bii	iii	bii
f viii. Id.	vi	Esay. lx	Luke. iii	Esa. xlix	Phon. ii
g vii. Id.	vii	Genesis. ix	Math. v	Gene. xi	Roma. v
h vi. Id.	viii		vi	xiii	vi
b v. Id.	ix		xiii	vii	xb
c iiii. Id.	x		xbi	viii	xbii
d iii. Id.	xi		xbiii	ix	xix
e Pryd. Id.	xii		xx	x	xxi
f Idus.	xiii		xxii	xi	xxiii
g xix. kl. february.	xiiii		xxiiii	xii	xxv
h xviii. kl.	xv		xxvi	xiii	xxvii
b xvi. kl. Terme begin	xvi		xxviii	xiiii	xxix
c xvi. kl.	xvii		xxx	xv	xxxi
d xv. kl.	xviii		xxxi	xvi	xxxii
e xiiii. kl.	xix		xxxiii	xvii	xxxv
f xiii. kl.	xx		xxxvi	xviii	xxxvii
g xii. kl.	xxi		xxxix	xix	xxxix
h xi. kl.	xxii		xl	xx	xl
b x. kl.	xxiii		xlii	xxi	xliii
c ix. kl.	xxiiii		xliii	xxii	xlv
d viii. kl. Con. Paule.	xxv		xlvi	Actes. xxii	xlvi
e vii. kl.	xxvi		xlvi	Mat. xiiii	xlix
f vi. kl.	xxvii		l	xliii	Exodi. i
g v. kl.	xxviii	Exodi. ii	xxv	iii	ix
h iiii. kl.	xxix	iiii	xxvi	v	x
b iii. kl.	xxx	vi	xxvii	vii	xi
c kl.	i	viii	xxviii	ix	xii

February 14th. xxviii. 1413.

		Mornyng praier.		Euenyng praier.	
		i. Lesson.		ii. Lesson.	
		i. Lesson.		ii. Lesson.	
d	Exod. x	Marke. i	Exodi. xi	i. Cor. xiii	
e iii. No.	iii	xii	ii	xiii	xiiii
f iii. No.	iiii	xiii	iii	xv	xvi
g No. No.	v	xvi	iiii	xvii	xviii
	vi	xviii	v	xix	ii. Cor. i
b viii. Id.	vii	xx	vi	xxi	ii
c viii. Id.	viii	xxi	vii	xxii	iii
d vi. Id.	ix	xxiii	viii	xxiii	iiii
e v. Id.	x	xxiiii	ix	xxiiii	v
f iii. Id.	xi	xxv	x	xxv	vi
g iii. Id.	xii	Leu. xviii	xi	Leu. xix	vii
No. Id.	xiii	xx	xii	Rume. x	viii
b	xiiii	Rume. xi	xiii	xii	ix
c xvi. kl. Marche.	xv	xiii	xiiii	xiii	x
d xv. kl.	xvi	xv	xv	xvi	xi
e xiii. kl.	xvii	xvii	xvi	xviii	xii
f xii. kl.	xviii	xix	Luke. di. i	xx	xiii
g xii. kl.	xix	xxi	di. i	xxi	Galath. i
xi. kl.	xx	xxiii	ii	xxiii	ii
b x. kl.	xxi	xxv	iii	xxv	iii
c ix. kl.	xxii	xxvii	iiii	xxvii	iiii
d viii. kl.	xxiii	xxix	v	xxix	v
e vii. kl.	xxiiii	xxxi	vi	xxxi	vi
f vi. kl.	xxv	xxxi	vii	xxxi	Ephesi. i
g v. kl.	xxvi	xxv	viii	xxvi	ii
iiii. kl.	xxvii	Deut. i	ix	Deut. ii	iii
b iii. kl.	xxviii	iii	x	iii	iiii
i c kl.	xxix	v	xi	vi	v

Carche hath .xxxi. daies.

		Mornynge praier.		Euenynge praier.	
		Calmes.			
		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
d kalend.	xxx	Deut. vii	Luke. xii	Deu. viii	Ephe. vi
e vi. No.	i	ix	xiii	x	Philip. i
f v. No.	ii	x	xiiii	xi	ii
g iiii. No.	iii	xii	xv	xiii	iii
iiii. No.	iiii	xv	xvi	xvi	iiii
b Idus. No.	v	xvii	xvii	xvii	Collof. i
c Idus.	vi	xix	xviii	xix	ii
d viii. Id.	vii	xxi	xx	xxii	iii
e vii. Id.	viii	xxiii	xx	xxiii	iiii
f vi. Id.	ix	xxv	xxi	xxvi	i. Thes. i
g v. Id. Equinoctium	x	xxvii	xxii	xxviii	ii
iiii. Id.	xi	xxix	xxiii	xxx	iii
b iii. Id.	xii	xxxi	xxiiii	xxxi	iiii
c Idus. Id.	xiii	xxxii	Ihon. i	xxxii	v
d	xiiii	Josue. i	ii	Josue. ii	ii. Thes. i
e xvii. kl. Aprilis.	xv	iii	iii	iii	ii
f xvi. kl.	xvi	iiii	iiii	iiii	iii
g xv. kl.	xvii	v	v	v	i. Timo. i
xiiii. kl.	xviii	vi	vi	vi	ii. ii
b xiii. kl.	xix	vii	vii	vii	iii
c xii. kl.	xx	viii	viii	viii	v
d xi. kl.	xxi	ix	ix	ix	vi
e x. kl.	xxii	x	x	x	ii. Timo. i
f ix. kl.	xxiii	xii	xi	x	ii
g viii. kl.	xxiiii	xvi	xii	xii	iii
vii. kl.	xxv	xxiii	xiii	xxiii	iiii
b vi. kl.	xxvi	Judic. i	xiiii	Judic. ii	Titus. i
c v. kl.	xxvii	iii	xv	iii	ii. ii
d iiii. kl.	xxviii	v	xvi	vi	Philem. i
e iii. kl.	xxix	vii	xvii	vii	Hebzeo. i
f	xxx	ix	xviii	x	ii
					b. ii.

CApril bath. xxx. daies.

		Mornyng praier.		Euenyng praier.		
		C. Prayers.				
		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.	
	g. <i>Antiph.</i>	i	Judic. xi	Jhon. xix	Judi xii	Hebze. iii
i	a. iiii. No.	ii	xiii	xx	xiii	iiii
	b. iii. No.	iii	xb	xxi	xbi	v
ii	c. Pryd. No.	iiii	xbii	Actes. i	xbui	vi
iii	d. <i>Jonas.</i>	v	xix	ii	xx	vii
iiii	e. viii. Id.	vi	xxi	iii	Ruth. i	viii
v	f. vii. Id.	vii	Ruth. ii	iiii	iii	ix
vi	g. vi. Id.	viii	iii	v	i. Regu. i	x
vii	a. v. Id.	ix	i. Regu. ii	vi	iiii	xi
viii	b. iiii. Id.	x	iii	vii	v	xii
ix	c. iiii. Id.	xi	vi	viii	vi	xiii
x	d. Pryd. Id. <i>Soliman.</i>	xii	viii	ix	ix	Jacob. i
xi	e. <i>Idus.</i>	xiii	x	x	xi	ii
xii	f. xvi. kl. <i>Mari.</i>	xiiii	xii	xi	xiii	iii
xiii	g. xv. kl.	xb	xiiii	xii	xb	iiii
xiiii	a. xvi. kl.	xbi	xbi	xiii	xbii	v
xv	b. xv. kl.	xbii	xbiii	xiiii	xix	i. Peter. i
xvi	c. xiiii. kl.	xbiii	xx	xb	xxi	ii
xvii	d. xiii. kl.	xix	xxii	xbi	xxiii	iii
xviii	e. xii. kl.	xx	xxiii	xbii	xxv	iiii
xix	f. xi. kl.	xxi	xxbi	xbiii	xxvii	v
xx	g. x. kl.	xxii	xxviii	xix	xxix	ii. Peter. i
xxi	a. ix. kl. <i>S. George.</i>	xxiii	xxx	xx	xxxi	ii
xxii	b. viii. kl.	xxiiii	ii. Regu. i	xxi	ii. Regu. ii	iii
xxiii	c. vii. kl. <i>Antiph.</i>	xxv	iii	xxii	iii	i. Jhon. i
xxiv	d. vi. kl.	xxvi	v	xxiii	vi	ii
xxv	e. v. kl.	xxvii	vii	xxiiii	viii	iii
xxvi	f. iiii. kl.	xxviii	ix	xxv	x	iiii
xxvii	g. iii. kl.	xxix	xi	xxvi	xii	v
xxviii	a. ii. kl.	xxx	xiii	xxvii	xiii	ii. iii. Jho.

Maie hath. xxi. daies.

		Mornyng praier.		Euenyng praier.		
		Psalmes.				
		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.	
i	b kalend. Philip & Jac.	i	ii. Reg. xii	Acte. viii	ii. Ker vi	Judas. i
	c vi. No.	ii	xvii	xxviii	xxvii	Roma. i
ii	d v. No.	iii	xix	Matth. i	xx	
iii	e i ii. No.	iiii	xxi	ii	xxii	iii
	f iii. No.	v	xxiii	iii	xxiiii	iiii
iv	g No. No.	vi	iii. Regu. i	iiii	iii. Reg. i	v
v		vii	ii	v	ii	vi
	b viii. No.	viii	iii	vi	iiii	vii
vi	c vii. No.	ix	v	vii	v	viii
vii	d vi. No.	x	ix	viii	x	ix
	e v. No. Selwyn	xi	xi	ix	xii	x
vi	f iiii. No.	xii	xiii	x	xiii	xi
	g iii. No.	xiii	xv	xi	xvi	xii
viii	h No. No.	xiiii	xvii	xii	xviii	xiii
ix	b i. No.	xv	xix	xiii	xix	xiiii
	c xvi. kl. Junij.	xvi	xxi	xiiii	xxi	xv
x	d xvi. kl.	xvii	iii. Reg. i	xv	iii. Re. ii	xvi
xi	e xv. kl.	xviii	iii	xvi	iii. i. Cozm. i	
	f xiiii. kl.	xix	v	xvii	vi	ii
xii	g xiii. kl.	xx	vii	xviii	viii	iii
	h xii. kl.	xxi	ix	xix	x	iiii
xiii	b xi. kl.	xxii	xi	xx	xii	v
	c x. kl.	xxiii	xiii	xxi	xiiii	vi
xiv	d ix. kl.	xxiiii	xv	xxii	xvi	vii
xv	e viii. kl.	xxv	xvii	xxiii	xviii	viii
	f vii. kl.	xxvi	xix	xxiiii	xx	ix
xvi	g vi. kl.	xxvii	xxi	xxv	xxii	x
xvii	h v. kl.	xxviii	xxiii	xxvi	xxiiii	xi
xviii	b iiii. kl.	xxix	xv	xxvii	xxv	xii
	c iii. kl.	xxx	i. Eldza. i	xxviii	i. Eld. ii	xiii
xix	d ii. kl.	xxx	iii. Marke. i	iiii	xxiiii	
						b. iii.

June hath. xxx. daies.

		Mornyng praier.		Euenyng praier.	
		Blaines.			
		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
e. Maieus.	i	i. Esdr. iiii	Marke. ii	i. Esd. v	i. Cor. xv
f. iiii. No.	ii	vi	iii	vi	xvi
g. iii. No.	iii	vii	iiii	vii	ii. Corin. i
a. iiii. No.	iiii	viii	v	viii	i
b. i. No.	v	ix	vi	ix	ii
c. viii. Id.	vi	ii. Esdr. i	vii	x	iii
d. vii. Id.	vii	iii	viii	xi	iiii
e. vi. Id.	viii	vi	ix	xii	v
f. v. Id.	ix	ix	x	xiii	vi
g. iiii. Id.	x	Hester. i	xi	xiiii	vii
a. iii. Id.	xi	iii. Acte. xiiii	iii	xv	viii
b. ii. Id.	xii	v. Mark. xii	v	xvi	ix
c. Idus. Solm Cant.	xiii	vii	xiii	xvii	x
d. xvi. kl. Iulii.	xiiii	ix	xiiii	xviii	xi
e. xv. kl.	xv	Job. ii	xv	xix	xii
f. xiiii. kl.	xvi	iii	xvi	xx	xiii
g. xiii. kl. Terme begin	xvii	vi	xvii	xxi	xiiii
a. xii. kl.	xviii	viii	xviii	xxii	xv
b. xi. kl.	xix	x	xix	xxiii	xvi
c. x. kl.	xx	xii	xx	xxiiii	xvii
d. ix. kl.	xxi	xiiii	xxi	xxv	xviii
e. x. kl.	xxii	xvi	xxii	xxvi	xix
f. ix. kl.	xxiii	xix	xxiii	xxvii	xx
g. viii. kl. John bapt.	xxiiii	Mal. iii	Matth. iii	xxviii	xxi
a. vii. kl.	xxv	Job. xxi	Luke. viii	xxix	xxii
b. vi. kl.	xxvi	xiii	ix	xxx	xxiii
c. v. kl.	xxvii	xxvi. xxvii	x	xxxi	xxiiii
d. iiii. kl.	xxviii	xxix	xi	xxxii	xxv
e. iii. kl. Peter ap.	xxix	xxxi	Actes. iii	xxxiii	xxvi
f. iiii. kl.	xxx	xxxi	Luke. xii	xxxiiii	xxvii

July hath. xxi. dates.

		Mornyng praier.		Euenyng praier.	
		Psalmes.			
		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
1.	g. xxi. No.	i	Job. xxxv	Luke. xiii	iob xxxvi Philip. i
2.	a vi. No.	ii	xxvii	xiii	xxviii ii
3.	b v. No.	iii	xxix	xv	xvi iii
4.	c iiii. No.	iiii	xxi	xvii	xviii iiii
5.	d iii. No.	v	Prover. i	xviii	Prover. ii Colloss. i
6.	e xxi. No. Terme ende.	vi	iii	xviii	iiii ii
7.	f Jonas. Dog daies.	vii	v	xix	vi iii
8.	g viii. Id.	viii	vii	xx	viii iiii
9.	a vii. Id.	ix	ix	xxi	x i. Tessa. i
10.	b vi. Id.	x	xi	xxii	xii ii
11.	c v. Id.	xi	xii	xxiii	xiii iii
12.	d iiii. Id.	xii	xv	xxiiii	xvi iiii
13.	e iii. Id.	xiii	xvii	John. i	xviii v
14.	f xxi. Id. Sol in Leo.	xiiii	xix	ii	xx ii. Thess. i
15.	g x. Id.	xv	xxi	iii	xxii ii
16.	a xvi. kl. August.	xvi	xxiii	iiii	xxiii iii
17.	b xvi. kl.	xvii	xxv	v	xxvi i. Timo. i
18.	c xv. kl.	xviii	xxvii	vi	xxviii ii. iii
19.	d xiiii. kl.	xix	xxix	vii	xxx iiii
20.	e xiii. kl.	xx	xxxi	viii	Eccles. i v
21.	f xii. kl.	xxi	Eccles. ii	ix	iii vi
22.	g xi. kl.	xxii	iii	x	v ii. Tim. i
23.	a x. kl.	xxiii	vi	xi	vii ii
24.	b ix. kl.	xxiiii	viii	xii	ix iii
25.	c viii. kl. James apost.	xxv	x	xiii	xi iiii
26.	d vii. kl.	xxvi	xii	xiiii	Jerem. i Titus. i
27.	e vi. kl.	xxvii	Jerem. ii	xv	iii ii. iii
28.	f v. kl.	xxviii	iiii	xvi	v Philem. i
29.	g iiii. kl.	xxix	vi	xvii	viii Hebreo. i
30.	a iii. kl.	xxx	viii	xviii	ix ii
31.	b xxi. kl.	xxxi	x	xix	xi iii
					b. iiii.

Quant bath. xxxi. daies.

Mornyng praier.

Euenyng praier.

Calends

		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
c. Lammas.	i	Jer. vi	Jhon. xx	Jer. xiii	Hebz. iiii
d iii. No.	ii	xiii	xxi	xb	b
e iii. No.	iii	xvi	Actes. i	xbii	ve
f viii. No.	iiii	xxiii	ii	xix	vi
g. No.	v	xx	iii	xxi	vii
h viii. Id.	vi	xxv	iiii	xxiii	ix
b vii. Id.	vii	xxviii	v	xxv	x
c vi. Id.	viii	xxvi	vi	xxviii	xi
d v. Id.	ix	xxviii	vii	xxix	xii
e iiii. Id. S. Laurence	x	xxx	viii	xxxi	xiii
f iii. Id.	xi	xxxi	ix	xxxiii	Jacobi. i
g No. Id.	xii	xxxiii	x	xxxv	ii
h. Id.	xiii	xxxvi	xi	xxxviii	iii
b xii. kl. Septembris.	xiiii	xxxviii	xii	xxxix	iiii
c xiii. kl.	xv	xl	xiii	xli	v
d xiiii. kl.	xvi	xlii	xiiii	xliii	i. Peter. i
e xv. kl.	xvii	xliiii	xv	xlv. xlvii	ii
f xvi. kl.	xviii	xlvi	xvi	xlvi	iii
g xiiii. kl.	xix	xlix	xvii	l	iiii
h xiii. kl.	xx	li	xviii	li	v
b xii. kl.	xxi	Lament. i	xix	Lame. ii	ii. Peter. i
c xi. kl.	xxii	iii	xx	liii	ii
d x. kl.	xxiii	v	xxi	Ezech. ii	iii
e ix. kl.	xxiiii	Ezech. iii	xxii	vi	i. Jhon.
f viii. kl.	xxv	vii	xxiii	xvii	i
g vii. kl.	xxvi	viii	xxiiii	xviii	ii
h vi. kl.	xxvii	xxiiii	xxv	xxviii	iii
b v. kl.	xxviii	Daniel. i	xxvi	Dani. ii	i
c iiii. kl.	xxix	iii	xxvii	liii	ii. iii. Jhe
d iii. kl.	xxx	v	xxviii	vi	Jude. i
e. kl.	xxxi	vii	Matth. i	viii	Roma. i

September hath. xxx. daies.

		Mornyng praier.		Euenyng praier.	
		Psalms.			
		i. Lesson.	ii. Lesson.	i. Lesson	ii. Lesson
xvi	f. <i>Septembris</i>	i	Daniel. ix	Math. ii	Danie. x
xv	g. iii. No.	ii	xi	iii	xii
xiv	a. iii. No.	iii	xiii	iiii	xiiii
xiii	b. <i>Idus</i> No.	iiii	Ozee. i	v	Oze. ii
xii	c. <i>Idus</i> No. <i>Dog daies end</i>	v	iii	vi	v. vi
xi	d. viii. <i>Idus</i>	vi	vii	vii	viii
x	e. vii. <i>Idus</i>	vii	ix	viii	x
ix	f. vi. <i>Idus</i>	viii	xi	ix	xii
xviii	g. v. <i>Idus</i>	ix	xiii	x	xiiii
xvii	a. iiii. <i>Idus</i>	x	Joel. i	xi	Joel. ii
xvi	b. iii. <i>Idus</i>	xi	iii	xii	Amos. i
xv	c. <i>Idus</i> <i>Idus</i>	xii	Amos. ii	xiii	iii
xiv	d. <i>Idus</i>	xiii	iiii	xiiii	v
xiii	e. xviii. kl. <i>Octobris</i>	xiiii	vi	xv	vii
xii	f. xvii. kl. <i>Septembris</i>	xv	viii	xvi	ix
xi	g. xvi. kl.	xvi	Abdias. i	xvii	Jonas. i
x	h. xv. kl.	xvii	Iho. ii. iii	xviii	iii
ix	b. xiiii. kl.	xviii	Miche. i	xix	Mich. ii
xviii	c. xiii. kl.	xix	iii	xx	iiii
xvii	d. xii. kl.	xx	v	xxi	vi
xvi	e. xi. kl. <i>Septembris</i>	xxi	vii	xxii	Naum. i
xv	f. x. kl.	xxii	Naum. ii	xxiii	iii
xiv	g. ix. kl.	xxiii	Abacuc. i	xxiiii	Abacu. ii
xiii	a. viii. kl.	xxiiii	iii	xxv	Soph. i
xii	b. vii. kl.	xxv	Sopho. ii	xxvi	iii
xi	c. vi. kl.	xxvi	Agge. i	xxvii	Agge. ii
x	d. v. kl.	xxvii	zachari. i	xxviii	zach. ii
xviii	e. iiii. kl.	xxviii	iiii. b	Marke. i	vi
xvii	f. iii. kl. <i>Septembris</i>	xxix	vii	ii	viii
xvi	g. <i>Idus</i> kl.	xxx	ix	iii	x

October hath. xxi. daies.

Mornyng praier. Euenyng praier.

¶

i. Lesson. ii. Lesson. i. Lesson. ii. Lesson

	i	zachari. xi	Mark. iiii	zacha. xii	i. Cor. xvi
b vi. No.	ii	xiii	b	xiii	ii. Cor. i
c v. No.	iii	Malach. i	vi	Malach. ii	it
d iiii. No.	iiii	iii	vii	iiii	iii
e iii. No.	v	Toby. i	viii	Toby. ii	iiii
f Pryd. No.	vi	iii	ix	iii	v
g	vii	b	x	vi	vi
b iiii. Id.	viii	vii	xi	viii	vii
b vii. Id.	ix	ix	xii	x	viii
c vi. Id.	x	xi	xiii	xii	ix
d v. Id.	xi	xiii	xiiii	xiii	x
e iiii. Id.	xii	Judith. i	xv	Judit. ii	xi
f iii. Id.	xiii	iii	xvi	iiii	xii
g Pryd. Id.	xiiii	b	Luke. di. i	vi	xiii
	xv	vii	di. i	vii	Gala. i
b xvii. kl. Nouembrys.	xvi	ix	ii	x	ii
c xvi. kl.	xvii	ii	iii	xii	iii
d xv. kl.	xviii	xiii	iiii	xiii	iiii
e xiiii. kl.	xix	xv	v	xvi	v
f xiii. kl.	xx	Sapien. i	vi	Sapi. ii	vi
g xii. kl.	xxi	iii	vii	iii	Ephesi. i
xi. kl.	xxii	b	viii	vi	ii
b x. kl.	xxiii	vii	ix	viii	iii
c ix. kl.	xxiiii	ix	x	x	iiii
d viii. kl.	xxv	xi	xi	xii	v
e vii. kl.	xxvi	xiii	xii	xiii	vi
f vi. kl.	xxvii	xv	xiii	xvi	Philip. i
g v. kl.	xxviii	xvii	xiiii	xviii	ii
iiii. kl.	xxix	ix	xv	Ecclg. i	iii
b iii. kl.	xxx	Ecclg. ii	xvi	iii	iiii
c	xxxi	iii	xvii	v	Collof. i

November hath xxx. daies.

		Mornynge praier.		Euenynge praier.	
		C			
		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
d. Saens. All. S. m. t. e. i.		Sapie. iiii	Heb. xi. xii	Sapi. v	Apoc. xix
e. iiii. No.	ii	Ecclg. vi	Luk. xvi	Eccl. vii	Collo. ii
f. iii. No.	iii	viii	xix	ix	iii
g. iiii. No.	iiii	x	xx	xi	iiii
h. v. No.	v	xii	xxi	xii	i. Thes. i
i. vi. No.	vi	xiii	xxii	xiii	ii
j. vii. No.	vii	xvi	xxiii	xvi	iii
k. viii. No.	viii	xviii	xxiiii	xviii	iiii
l. ix. No.	ix	xx	Jhon. i	xxi	v
m. x. No.	x	xxii	ii	xxiii	ii. Thes. i
n. xi. No.	xi	xxiiii	iii	xxv	vi
o. xii. No.	xii	xxvi	iiii	xxvii	vii
p. xiii. No.	xiii	xxviii	v	xxix	i. Timo. i
q. xiiii. kl. December.	xiiii	xxx	vi	xxxi	ii. iii
r. xv. kl.	xv	xxii	vii	xxxiii	iiii
s. xvi. kl.	xvi	xxiiii	viii	xxv	v
t. xvii. kl.	xvii	xxvi	ix	xxvii	vi
u. xiii. kl.	xviii	xxviii	x	xxxix	ii. Timo. i
v. xiiii. kl.	xix	xl	xi	xli	ii
w. xvi. kl.	xx	xlii	xii	xliii	iii
x. xvi. kl.	xxi	xliiii	xiii	xlv	iiii
y. xv. kl.	xxii	xlvi	xiiii	xlvii	Citus. i
z. xiv. kl. S. Clement.	xxiii	xlviii	xv	xlix	ii. iii
a. xiii. kl.	xxiiii	i	xvi	li	Phile. i
b. xii. kl.	xxv	Baruch. i	xvii	Baru. ii	Hebre. i
c. xi. kl.	xxvi	iii	xviii	liii	ii
d. x. kl.	xxvii	v	xix	lv	iii
e. ix. kl. S. Clement.	xxviii	Esay. i	xx	Esay. ii	iiii
f. viii. kl.	xxix	iii	xxi	liii	v
g. vii. kl.	xxx	v	Actes. i	lv	vi

December hath xxxi. daies.

Mornyng praier.

Euenyng praier.

☾

i. Lesson.

ii. Lesson.

i. Lesson.

ii. Lesson.

f	i	Esay. vii	Actes. ii	Esa. viii	Hebz. vii
g iii. No.	ii	ix	iii	x	viii
h iii. No.	iii	xi	iiii	xii	ix
b i. No.	iiii	xiii	v	xiiii	x
c	v	xv	vi	xvi	xi
d viii. Id.	vi	xvii	di. vii	xviii	xii
e vii. Id.	vii	xix	di. vii	xx. xxi	xiii
f vi. Id.	viii	xxii	viii	xxiii	James. i
g v. Id.	ix	xxiiii	ix	xxv	ii
h iii. Id.	x	xxvi	x	xxvii	iii
b iii. Id.	xi	xxviii	xi	xxix	iiii
c i. Id.	xii	xxx	xii	xxxi	v
d	xiii	xxxi	xiii	xxxii	i. Peter. i
e ix. kl. Januarii.	xiiii	xxxiii	xiiii	xxxv	ii
f viii. kl.	xv	xxxvi	xv	xxxvii	iii
g vii. kl.	xvi	xxxviii	xvi	xxxix	iiii
h vi. kl.	xvii	xl	xvii	xli	v
b v. kl.	xviii	xlii	xviii	xliii	ii. Peter. i
c iiii. kl.	xix	xliiii	xix	xliv	ii
d ii. kl.	xx	xlvi	xx	xlvi	iii
e xi. kl. Thom.	xxi	xlvi	xxi	xlvi	i. Ihon. i
f x. kl.	xxii	l	xxii	li	ii
g ix. kl.	xxiii	lii	xxiii	liii	iii
h ix. kl.	xxiiii	liii	xxiiii	lv	iiii
b viii. kl. Thomas.	xxv	Esay. ii	Luke. xxi	Esay. vii	Titus. iii
c vii. kl.	xxvi	lvi	Act. vi. vii	lvii	Actes. vii
d vi. kl.	xxvii	lviii	Apocali. i	lix	Apoc. xii
e v. kl.	xxviii	Jere. xxxi	Acte. xlv	lx	i. Ihon. v
f iii. kl.	xxix	Esare. lxi	xxvi	lxii	ii. Ihon. i
g ii. kl.	xxx	lxiii	xxvii	lxiii	iii. Iho. i
h i. kl.	xxx	lxv	xxviii	lxv	Jude. i

An Acte for the vniformitie of cominon praier, and administrati-

on of the Sacramentes.



Here, there hath bene a verie Godlye order sette furthe, by aucthoritie of Parliament, for cominon praier, and administration of the sacramentes, to be vled in the mother tongue, within this Church of Englande, agreable to the worde of GOD, and the primatiue Church, very comfortable to all good people, desirynge to

liue in Christen conuersation, and most profitable to the state of this realme, vpon the which, the mercie, fauour, and blessing of almighty god, is in no wise so redily, and plentifully powred, as by cominon praiers, due vling of the Sacramentes, and often preaching of the Gospelle, with the deuotion of the hearers: And yet this notwithstanding, a great number of people, in diuers pottes of this realme, folowing ther owne sensualitie, and liuing either without knowlege, or due feare of god, do wilfully, and dāpnably before almighty God, absteine, and refuse, to come to their Parische Churches, and other places, where cominon praier, administration of the sacramentes, and preaching of the word of god, is vled, vpon the Sondaires, & other daies, ordeined to be holy daies.

For reformation herof, be it enacted by the Kyng our souereigne Lorde, with thassente of the lordes and commons, in this presente Parliament assembled, and by the aucthoritie of the same, that from and after the feaste of all Sainctes next comynge, all and euery persone, and persones, enhabityng within this Realme, or any other the kinges maiesties dominions, shal diligently & faithfully, hauing no lawful, or reasonable excuse to be absent, endeavour themselves to resorte to their Parish Church

A. l.

or

An acte for the vniformitie

or Chapell accustomed, or vpon reasonable let therof, to some vsual place, where common praier and suche Seruice of God shalbe vsed in suche tyme of let, vpon euerye Sondaie, and other daies, ordeined, and vsed to be kepte as holy daies, and then, and there, to abide, orderly, and soberly, durynge the tyme of the commune praier, preachinges, or other Seruice of GOD, there to be vsed, and ministred, vpon payne of punishmente, by the Censures of the Church.

And for the due execution hereof, the Kinges most excellent maiesty, the lordes Temporal, & all the commons in this present Parlaimente assembled, doeth in Goddes name, earnestly require, and charge, all tharchebishoppes, Bishoppes, and other Ordenaries, that they shal endeouour themselves to the vttermost of their knowledges, that the due and true execution herof may be hadde throughout their Diocesses, and charges, as they wille aunswer before God, for sucheuelles, and plages, wherewith almightye God, may iustly punishe hys people, for neglectinge this good and wholsome Lawe.

And for their auctoritie in this behalfe, be it further likewise enacted by thaurthoritie aforesaid, that al and singuler thesame Archebishoppes, Bishoppes, and all other their officers, exercisynge Ecclesiastical iurisdiction, aswel in place exempt, as not exempt, within their Diocesses, shal haue ful power and auctoritie, by this Acte to refourme, correct, and punishe, by censures of the church, al and singuler persons, whiche shal offende within any their iurisdiccions, or Diocesses, after thesaide feast of al Sainctes, next coming, against this acte & statute, any other Lawe, statute, priuilege, libertye, or prouision hertofore made, had, or suffered to the contrarie, notwithstanding.

And because there hath arisen in the vse, and exercise of the foresaide common Seruice in the Church, hertofore setfurth, diuers doubtess for the fasthion & maner of the ministratiō of thesame, rather by the curiositie of the minister, and mistakers, then of any other worthy cause ther-

therfore aswel for the more plaine and manifest explanation hereof, as for the more perfection of thesaid order of common Seruice, in some places wher it is necessary to make thesame prayer and fashion of Seruice more earnest and fitte, to stirre christian people to the true honouring of almighty God: The kynges most excellent maiesty, with thassent of the Lordes, and commons in thys present parliament assembled and by thauctoritie of the same, hath caused the foresaide order of common seruice, entituled, The boke of commō praier. to be faithfully, & godly perused, explained, & made fully perfect, & by the foresaid authoritie, hath annexed & ioined it, so explained & perfected, to this present statute, adding also a forme & maner of making & consecrating of Archebischoppes, bischoppes priestes, & Deacons, to be of like force, auctoritie, & value as thesame like foresaid boke entituled the boke of common praier was before, & to be accepted, receiued, vled, & esteemed, in like sorte & maner, & with thesame clauses of prouisions and exceptions, to al ententes, constructions and purposes, as by the Acte of Parliament made in the seconde yere of the kinges Maiesties reigne, was ordered, limited, expresse, and appointed for the vniformitie of Seruice, and administration of the Sacramentes thoroughout the realme, vpon suche seuerall paines, as in the saide acte of Parliament is expresse. And thesaide former acte to stande in ful force, and strength, to all ententes, and constructions, and to be applied, practised, and put in vze, to, and for the stablishyng of the boke of common praier, nowe explained, and herunto annexed & also thesaid forme of making of Archebischoppes, bischoppes, priestes, and Deacons, hereunto annexed, as it was for the former boke. ¶ And by thauctoritie aforesaid it is now further enacted, that if any maner of person, or persons, inhabityng, & beyng, within this Realme, or any other the kynges maiesties dominions, shal after the saide feast of all Sainctes, willingly, & wittingly, heare, and be presente at any other manner, or forme of common praier, of administration of the sacramētes, of ma-

An acte for the vniformitie of common praier.

king of ministers in the churches, or of any other rites
cōteined in the boke āncered to this acte, the is mēcioned
& settfurth in the said boke, or that is cōtrary to the forme
of sondre prouisions, and exceptions, contained in the
foresaide former statute, and shalbe therof conuicted, ac-
cording to the lawes of this Realme, before the Justices
of Assise, Justices of Oyer, and Determiner, Justices of
peace in their Sessions, or any of them, by the verdict of
xii. men, or by his, or their owne confession, or otherwise,
shal for the first offence suffer imprisonment, for sixe mo-
nethes, without baile, or mainprise, & for the seconde of-
fence, beyng lykewise conuicted, (as is aboue saide,) im-
prisonment for one whole yere, and for the thirde offence,
in like maner, imprisonment durynge his, or their lifes.
And for the more knowledge to be giuen hereof, and
better obseruation of this Lawe: Be it enacted by the
auctoritie aforesaid, that al and singuler Curates shal
vppon one Sondre euery quarter of the yere, durynge
one whole yere, next folowing the foresaide feast of all
Saintes, next comynge, reade this present Acte in the
churche, at the time of the most assembly, & likewise once
in euery yere following, at the same time, declaring vnto
the people, by the auctoritie of the Scripture, howe the
mercy and goodnes of God, hath in al ages bene shewed
to hys people, in there necessities, and extremities, by
meanes of hartly, and faithfull praiers, made to al-
mighty God, especially where people be gathe-
red together, with one faith and minde,
to offer vpon their hartes by prayer,
as the beste Sacrifices that
Christian menne canne
yeilde.

The Ordre where Mor- nyng and Euenyng praier shalbe bled and saide.

The Mornyng and Euenyng praiour shalbe bled in such place of the church, chapell, or chauncell, and the minister shall so turne him, as the people may best here. And if there be any controuersie therin the matter shalbe referred to the Ordinarie, and he, or his deputie shall appointe the place, & the chauncels shal remaine as they haue done in tymes paste.

*thys was occasioned
by Bucer's Conuersion
Capt. where he was
taken & singing only
in the Church of St. Paul*

And here is to be noted, that the Minister at the tyme of the communion, and at all other tymes in his ministracion, shall vse neither Albe, Vestiment, nor Cope: but beyng Archebischoppe, or Bishoppe, he shall haue & weare a rochet, and being a Priest, or Deacon, he shall haue and weare a surplus onely.

An ordre for Mornyng praier, daily thzough the yere.

At the begynnyng bothe of Mornyng praier, and likewise of Euenyng prayer, the Minister shall rede with a loude voice some one of these sentences of the Scriptures that folowe. And then he shall saye that, whiche is wzitten astre thesaide sentences.



What tyme soeuer a synner dothe re- Eze. xviii
pente him of his sinne, from the botome
of his harte, I wil put al his wickednes
out of my remembraunce saith the lord.

I doe knowe mine awne wickednes, Psalm. li.
and my synne is alwaies against me.

Turne thy face awaye from our sinnes (O lorde) and Psalm. li.
blotte out all our offences.

A sorrowful spirite, is a sacrifice to God, despise not (O Psalm. li.
Lorde) humble and contrite hartes.

Bentle your hartes, and not your garmentes, & turne Ioel. ii
to the Lorde your God, because he is gentle and mercy-
ful, he is patient and of muche mercie, & suche a one that
is loy for your afflictions.

To the, O Lorde God belongeth mercie and forgeue- Daniel. ix
nes, for we haue gone away from the, and haue not har-
A. i. kened

Mornyng Praier.

kened to thy voice, whereby we myght walke in thy lawes, whiche thou hast appointed.

Iere. ij.

Correcte vs, O Lorde, And yet in thy iudgement, not in thy furie, lest we shoulde be consumed and brought to nothyng.

Math. iij.

Amende your liues, for the kyngdome of GOD is at hande.

Luke. xv.

I will go to my father, and saye to him, father I haue sinned against heauen, and againste the, I am no more worthy to be called thy sonne.

Psal. cxliij

Entre not into iudgement with thy seruantes, O Lorde, for no fleshe is rightuous in thy sight.

1. Ihon. i.

If we saie that we haue no synne, we deceiue our selues and there is no truthe in vs.



Deerly beloued Brethren, the Scripture moueth vs in sondry places, to acknowledge and confesse our manifolde sinnes and wickednes, and that we should not dissemble, nor cloke them before the face of almightie God our heauenly father, but confesse them with an humble, lowly, penitent and obedient harte, to thende that we maye obtaine forgeuenes of thesame by his infinitie goodnesse and mercie. And although we ought at all tymes, humbly to knowlege our synnes before GOD, yet ought we mooste chiefly so to doe, when we assemble and mete togue ther, to rendre thanks for the greate benefites that we haue receiued at his handes, to sette furth his mooste worthy praise, to heare his mooste holy worde, & to aske those thynges, whiche be requisite & necessarie, aswell for the bodie as the soule. wherfore I praye and beseeche you, as many as be here presente, to accompany me with a pure harte and humble voice, vnto the throne of the heauenly grace, sayeng aftr me.

A generall confession, to be saide of the whole congregation aftr the minister knelyng.

Almightie



Almightie and moſte merciful father, we haue erred, and ſtraied from thy waies, like loſt ſhepe. we haue folowed to muche the deuiles and deſires of our owne hartes. we haue offended againſt thy holy lawes. we haue left vndone thoſe thinges whiche we oughte to haue done, and we haue done thoſe thinges whiche we oughte not to haue done, and there is no health in vs, but thou, O Lorde, haue mercy vpon vs miſerable offendours. Spare thou them O God, whiche confeſſe their faultes. Reſtore thou them that be penitent, accordyng to thy promiſes declared vnto mankynde, in Chriſte Jeſu our Lorde. And graunte O moſte mercifull father, for his ſake, that we may hereafter liue a godly, rightuous, and ſobze life, to the glory of thy holy name, Amen.

The abſolucion to be pronounced by the miniſter alone.

In mightie God, the father of our lorde Jeſus Chriſt whiche deſireth not the death of a ſinner, but rather that he may turne from his wickedneſſe, and liue, and hath geuen power and cominaundement to his miniſters, to declare and pronounce to his people beyng penitent, the abſolucion and remiſſion of their ſynnes, he pardoneth and abſolueth all them whiche truly repent, and vnfeinedly beleue his holy Goſpel. wherfore we beſeeche him to graunte vs true repentaunce, and his holy ſpirite, that thoſe thynges maye pleaſe him, whiche we doe at this preſent, and that the reſt of our life hereafter may be pure and holy: ſo that at the laſt we may come to his eternall ioye, through Jeſus Chriſte our lorde.

The people ſhall aunſwere. Amen.

Then ſhall the Miniſter beginne the Lordes praier with a loude voice.



Our Father whiche arte in heauen, hallowed be thy name. Thy kyngdō come. Thy will be done in earth as it is in heauen. Giue vs this day our dayly breade. And forgiue vs our trespalles, as we forgyue them that trespalle againſt vs. And lead vs

A. ii.

not

Mornyng praier.

not into temptation. But deliuer vs from euill, Amen.

Then likewyse he shall saye.

O Lorde open thou our lippes.

Answer.

And our mouthe shall shewe furth thy praise.

Priest.

O God make spede to saue vs.

Answer.

O Lorde make haste to helpe vs.

Priest.

Glorie be to the Father, and to the Sonne, and to the holy Ghoste.

As it was in the beginnyng, is now, and euer shalbe: worlde without ende, Amen.

Prayse ye the Lorde.

Then shalbe sayde, or song this Psalm following.



Come let vs syng vnto the lorde: let vs hartely reioyce in the strength of our saluacion.

Let vs come before his presence with thankes gyuing: and shewe our self gladde in him with Psalmes.

For the Lorde is a great God: and a greate Kyng, aboue all Goddes.

In his hande are all the corners of the earth: and the strength of the hilles is his also.

The Sea is his, and he made it: and his handes prepared the drie lande.

O come, let vs worshyppe and fall doune: and knele before the lorde our maker.

For he is the lorde our God: and we are the people of his pasture, and the shepe of his handes.

To day if ye wil heare his voyce, harden not your hartes: as in the prouocation, and as in the daie of temptation in the wilderness.

When your fathers tempted me: proued me, and sawe my workes.

Fourtie yeres long was I greued with this generaciō, and saide, it is a people that doe erre in their hartes: for they

they haue not knowen my wayes.

Unto whome I sware in my wrath: that they shoulde not entre into my reste.

Glorie be to the father, and to the sonne. &c.

As it was in the beginning, is now, and euer. &c.

Then shall folowe certaine Psalmes in order, as they bene appointed in a Table made for that purpose, excepte there be propre Psalmes appointed for that daie. And at the ende of euery Psalm throughouth the yere, and likewise in the ende of Benedicite, Benedicite, Magnificat, & Nunc dimittis, shalbe repeated.

Glorie be to the father, and to the sonne. &c.

Then shalbe redde two Lessons distinctly with a loude voyce that the people may heare. The first of the olde Testament, the seconde of the newe. Like as they be appointed by the Kalender, excepte there be propre Lessons assigned for that daie: the minister that readeth the Lesson, standing and turnyng hym so, as he may best be heard of all suche as be present. And before euery Lesson the minister shal saie thus. The first, second, thirde or fourth Chapter, of Genesis, or Exodus, Mathewe, Marke or other like, as is appointed in the Kalender. And in the ende of euery Chapter, he shal saie.

Here endeth suche a Chapter of suche a Booke.

And (to the ende the people may the better heare) in suche places where they doe syng, there shal the Lessons be song in a plaine tune after the maner of distincte readyng: and likewise the Epistle and Gospel.

After the first Lesson shall folowe. Te Deum laudamus, in Englishe, daily through the whole yere.

We praise the, O God, we knowlege the to be the Lorde. Te Deu.

All the earth doeth worshippe the, the Father euerlasting.

To the all Aungelles crie a loude, the heauens and all the powers therein.

To the Cherubin, and Seraphin continually do crie. Holy, holy, holy, Lorde God of Sabbaoth.

Heauen and earth are full of the maiestie of thy glory.

The glorious company of the Apostles praise the.

The goodly fellowship of the Prophetes, praise the.

The noble armie of Martires praise the.

A.iii.

The

Mornyng Praier.

The holy Church throughout all the worlde doeth
knowledge the:

The father of an infinite Maiestie.

Thy honourable, true, and onely sonne.

Also the holy Ghoste, the comforter.

Thou art the kyng of glory, O Christe.

Thou art the everlasting sonne of the father.

When thou tokest vpon the to deliuer man, thou did-
dest not abhorre the virgines wombe.

When thou haddest overcome the sharpenes of death
thou diddest open the kyngdom of heauen to al beleuers.

Thou sittest on the right hande of God, in the glorie
of the father.

We beleue that thou shalt come to be our iudge.

We therfore praie the, helpe thy seruantes whom thou
hast redeemed with thy precious bloude.

Make them to be nombred with thy sainctes, in glory
everlastyng.

O Lorde saue thy people: and blesse thine heritage.

Gouerne them, and lifte them vp for ever.

Day by day we magnifie the.

And we worship thy name ever, worlde without ende.

Trouchelaufe, O Lorde, to kepe vs this daie without
synne.

O Lorde haue mercie vpon vs: haue mercie vpon vs.

O Lorde let thy mercy lighten vpon vs: as our truste
is in the.

O Lorde in the haue I trusted: let me neuer be con-
founded.

¶ Or this canticle, Benedicite omnia opera Domini Domino.



All ye workes of the Lorde, blesse ye the Lorde:
praise hym and magnifie him for ever.

O ye Angelles of the lorde, blesse ye the lorde
praise ye hym and magnifie him for ever.

O ye heauens, blesse ye the Lorde: praise him & mag-
nifie hym for ever.

O ye waters that be aboute the firmament, blesse ye
the

the Lorde: praise him and magnifie him for euer.

O al ye powers of the lorde, blesse ye the Lorde: prayse him and magnifie him for euer.

O ye Sonne & Moone, blesse ye the Lorde: prayse hym and magnifie him for euer.

O ye starres of heauen, blesse ye the Lorde: prayse him and magnifie him for euer.

O ye showers and dewe, blesse ye the Lorde: prayse him and magnifie him for euer.

O ye wyndes of God, blesse ye the Lorde: prayse him & magnifie him for euer.

O ye fire and heate, blesse ye the lorde: praise hym and magnifie him for euer.

O ye winter and Sommer, blesse ye the Lorde: prayse hym and magnifie him for euer.

O ye dewes and frostes, blesse ye the Lorde: praise him and magnifie him for euer.

O ye frost and colde, blesse ye the Lorde: prayse him & magnifie him for euer.

O ye Ice and Snowe, blesse ye the Lorde: prayse him & magnifie him for euer.

O ye nyghtes & daies, blesse ye the Lorde: prayse hym and magnifie him for euer.

O ye light and darckenes, blesse ye the Lorde: prayse him and magnifie him for euer.

O ye lyghthenynges and cloudes, blesse ye the Lorde: praise him and magnifie him for euer.

O let the earth blesse the Lorde: yea, let it prayse hym and magnifie hym for euer.

O ye mountaynes and hilles, blesse ye the lorde: praise him and magnifie him for euer.

O all ye grene thynges vpon the earthe, blesse ye the lorde: praise him and magnifie him for euer.

O ye welles, blesse ye the Lorde: praise him and magnifie him for euer.

O ye Seas and fluddes, blesse ye the Lorde, praise him and magnifie him for euer.

O ye whales, and al that moue in the waters, blesse ye
A. iiii. the

Mornyng Praier.

the lord: prayse him and magnifie hym for euer.

O al ye foules of the ayre, blesse ye the lord, praise him and magnifie him for euer.

O all ye beastes and cattell, blesse ye the lord: prayse him and magnifie him for euer.

O ye children of men, blesse ye the lord: praise him and magnifie him for euer.

O let Israel blesse the lord: prayse him and magnifie him for euer.

O ye Priestes of the lord, blesse ye the lord: praise him and magnifie him for euer.

O ye seruantes of the lord, blesse ye the lord, prayse him and magnifie him for euer.

O ye spirites and soules of the rightuous, blesse ye the lord: praise him and magnifie him for euer.

O ye holy and humble men of harte, blesse ye the lord: praise him and magnifie him for euer.

O Ananias, Azarias, and Misael, blesse ye the lord: praise him and magnifie him for euer.

Glozy be to the Father, and to the Sonne: and to the holy Ghoste.

As it was in the beginning is nowe, and euer. &c.

And after the seconde Lesson, shal be bled and sayde
Benedictus, in Englishe as foloweth.

Benedi-
ctus.

Blessed be the Lorde God of Israell: for he hath visited and redemed his people.

And hath raised vp a mightie saluaciō for vs: in the house of his seruant Dauid.

As he spake by the mouthe of his holy Prophetes: whiche haue bene sence the worlde began.

That we should be saued from our enemies, and from the handes of all that hate vs.

To perfourme the mercy promised to our forefathers and to remembre his holy couenaunt.

To perfourme the othe, which he sware to our forefather Abraham: that he woulde gyue vs.

That we beyng deliuered out of the handes of our enemies: might serue him without feare.

In

In holinesse and rightuousnesse before him, al the dayes of our life.

And thou childe shalt be called the Prophete of the highest: for thou shalt go before the face of the lord, to prepare his wayes.

To gyue knowledge of saluacion vnto his people: for the remission of their synnes.

Through the tender mercie of our God: whereby the daie spryng from on hyghe, hath visited vs.

To gyue light to them that sitte in darckenes, and in the shadowe of death: & to guide our fete into the waye of peace.

Glozy be to the Father, and to the Sonne: and to the holy Ghoste.

As it was in the beginning, is now, and euer shalbe: worlde without ende, Amen.

C Or the. C. Psalme, Iubilate.



Be ioyfull in the Lorde (al ye landes:) serue the Lorde with gladnes, and come before his presence with a song.

We ye sure that the Lorde he is God: it is he that hath made vs, & not we our selues, we are his people, and the shepe of his pasture.

O go your way into his gates with thankesgeyng, and into his courtes with prayse: be thanckefull vnto him and speake good of his name.

For the Lorde is gracious, his mercie is everlasting: and his truthe endureth from generacion to generacio.

Glozy be to the father. &c. As it was in the. &c.

C Then shalbe sayde the Crede by the Minister and the people standyng.



Beleue in God the Father almightie, maker of heauen and earthe. And in Iesus Christe his onely sonne our Lorde. whiche was conceived by the holy Ghoste, borne of the Virgin Marie. Suffred vnder Ponce Pilate, was crucified, dead and buried, he descended into helle. The thirde daie he rose againe from the deade. He ascended into

Mornyng praier.

into heauen, and sitteth at the ryght hande of God the Father almightie. From thence he shall come to iudge the quicke and the deade. I beleue in the holy Ghoste. The holy Catholique Church. The communion of saintes. The forgiuenesse of sinnes. The resurrection of the body. And the life euerlasting. Amen.

And after that, these praiers folowynge, as well at Euenynge praier, as at Mornyng prayer, al deuoutly knelyng. The minister firste pronouncynge with a loude voice.

The Lorde be with you.

Answer.

And with thy spirite.

The minister.

Let vs prai.

Lorde haue mercy vpon vs.

Christ haue mercie vpon vs.

Lorde haue mercy vpon vs.

¶ Then the Minister, Clerkes, and people: shall saye the Lordes praier in Englyshe, with a loude voice.

Our father whiche. &c.

¶ Then the Minister standing by shal saye.

O lorde shewe thy mercie vpon vs.

Answer.

And graunt vs thy saluacion.

Priest.

O lorde saue the Kyng.

Answer.

And mercifully heare vs when we call vpon the.

Priest.

Indue thy ministers with rightuousnes.

Answer.

And make thy chosen people ioyfull.

Priest.

O Lorde saue thy people.

Answer.

And blesse thynne enheritaunce.

Priest.

Priest.

Geue peace in our tyme, O Lorde.

Answer.

Because there is none other that fighteth for vs, but onely thou, O God.

Priest.

O God make cleane our hartes within vs.

Answer.

And take not thy holy spirite from vs.

Then shall folowe thre Collectes. The firste of the daye, whiche shalbe thesame that is appoynted at the Communion. The seconde for peace, The thirde for grace to liue wel. And the two laste Collectes shal neuer altre, but dayly be sayde at Mornyng praier, throughout all the yere, as foloweth.

The seconde Collecte for Peace.



God, whiche arte aucthour of peace, and louer of concorde, in knowledge of whome standeth our eternall lyfe, whose seruice is perfecte fredome, defende vs thy humble seruautes, in al assaultes of our enemies, that we surely trusting in thy defence, maie not feare the power of any aduersaries, throughe the mighte of Iesu Christe our Lorde. Amen.

The thirde Collecte, for Grace.



Lorde our heauenly father, almightie and euerlastyng God, whiche haste sauely brought vs to the begynnyng of this daie: defende vs in thesame with thy myghtie power, and graunte that this daie we fall into no synne, neither runne into any kinde of daunger, but that al our doinges may be ordred by thy gouernaunce to do alwayes that is ryghtuous in thy sight: through Iesus Christ our LORDE, Amen.

Can

An Order for Euening

Praier throughout the yere.

The Priest shall saie.

Our father whiche . &c.

Then likewise he shall saye.

O Lorde open thou our lippes.

Answer.

And our mouth shall shewe furth thy praise.

Priest.

O God make spede to saue vs.

Answer.

Lorde make haste to helpe vs.

Priest.

Glorie be to the father, and to the sonne, and to the holy Ghoste.

As it was in the beginnyng, is now, and euer shalbe worlde without ende. Amen.

Praise ye the Lorde.

Then Psalmes in ordre, as they be appointed in the Table for Psalmes, excepte there be propre Psalmes appointed for that day Then a Lesson of the olde Testament, as is appointed likewise in the kalender, except there be propre Lessons appointed for that day After that, Magnificat, in Englishe, as foloweth.

Magnifi-
car.
Luke, i.



My soule doeth magnifie the Lorde.

And my spirite hath reioyced in God my sauour.

For he hath regarded the lowelines of his handmaiden.

For beholde from hencefurth al generations shall call me blessed.

For he that is myghtie hath magnified me: and holy is his name.

And

And his mercie is on them that feare hym, through-
out al generacions.

He hath shewed strength with his arme, he hath sca-
tered the proude in the ymaginacion of their hartes.

He hath put doune the mightie from their seate: and
hath exalted the humble and meke.

He hath filled the hungrie with good thynges: & the
riche he hath sent emptie away.

He remembring his mercie, hath holpen his seruant
Israell: as he promised to our forefathers, Abraham, &
his seade for ever.

Glozy be to the Father, and to the Sonne, and to the
holy Ghoste.

As it was in the begynnyng, is now, and ever shalbe
worlde without ende, Amen.

Or the. xcviij. Psalm. Cantate Domino canticum nouum.



Syng vnto the lord a newe song: for he hath
done marueilous thynges.

With his owne right hand, & with his holy
arme: hath he gotten hym selfe the victory.

The lorde declared his saluacio: his right-
ousnes hath he openly shewed in the sight of the heathē

He hath remembred his mercye and truthe towarde
the house of Israel: and all the endes of the worlde haue
sene the saluacion of our God.

Shewe your selues ioyfull vnto the Lorde all ye lan-
des: syng, reioyce, and geue thanks.

Praise the Lorde vpon the harpe: syng to the harpe
with a psalme of thankesgeuyng.

With Trumpettes also and shawmes: & shewe your
selues ioyful before the Lorde the Kyng.

Let the Sea make a noise, and all that therin is: the
rounde worlde, and they that dwel therin.

Let the floudes clappe their handes, and let the hil-
les be ioyful together before the Lorde: for he is come to
iudge the earth.

With righteousness shal he iudge the worlde: and the

B.i.

people

Euenyng praier.

people with equitie.

Glorie be to the Father, and to the Sonne, and to the holy Ghost.

As it was in the beginnyng, is now, and ever shalbe worlde without ende, Amen.

Then a Lesson of the newe Testament. And after that
(Nunc dimittis) in Englishe, as foloweth.



Orde, nowe lettest thou thy seruant departe in peace: accordyng to thy worde.

For myne eyes haue sene thy saluacion.

whiche thou hast prepared: before the face of al people.

To be a light to lighten the Gentiles: and to be the glorie of thy people Israel.

Glorie be to the Father, and to the Sonne, and to the holy Ghost.

As it was in the beginnyng, is now, and ever shalbe worlde without ende, Amen.

Or this Psalm Deu misereatur nostri, in Englishe.



O be merciful vnto vs, and blesse vs: and shewe vs the light of his countenance, and be merciful vnto vs.

That thy way may be knownen vpon earth: thy sayng health among al nacions.

Let the people praise the O God: yea let al the people praise the.

O let the nacions reioyce and be gladde, for thou shalt Iudge the folke rightuously: and gouerne the nacions vpon earth.

Let the people praise the, O GOD: let all the people praise the.

Then shal the earth byyng furthe her encrease, & God euen our owne God, shal geue vs his blessing.

God shal blesse vs, and al the endes of the worlde shal feare hym.

Glorie be to the Father, and to the Sonne, and to the holy Ghost.

As

As it was in the beginnyng, is now, and euer shalbe worlde without ende, Amen.

Then shal folowe the Crede, with other prayers, as is befoze appoynted at Mornyng prayer after Benedictus. And with thre Collectes. First, of the daie, the seconde of peace, thirde for ayde against al perilles, as hereafter foloweth: whiche two last Collectes shalbe dayely saide at Euening prayer without alteracion.

The seconde Collecte at Euening prayer.



GOD, from whome al holy desyres, all good counsailes, and all iust worckes doe procede: gyue vnto thy seruauntes that peace, whiche the worlde cannot gyue, that both our hartes may be set to obey thy commaundementes, and also that by the, we beyng defended from the feare of our enemies may passe our tyme in reste and quietnes, throughe the merites of Iesus Christe our sauour, Amen.

The thirde Collecte for ayde against all perilles.



Lighten our darckenes we beseeche the, O lord, and by thy greate mercie defende vs from all perilles, and daungers of this nighte, for the loue of thy onely sonne our Sauour Iesus Christe, Amen.

In the feastes of Christmas, the Epiphanie, Saint Mathie, Easter, Chascéion, Pentecoste, Saint Ihon Baptiste, Saint James, Saint Bartelmewe, Saint Mathewe, Saint Symon and Jude, Saint Andzewe, and Trinitie Sondaie: shalbe song, or saide, immediatly aftré Benedictus, this confession of our Christian faith.



Who soeuer wilbe saued: befoze all thynges it is necessary that he holde the Catholicke Faith. Quicūque vult,

whiche Faith excepte euery one doe kepe holy and vndefiled: without doubt he shal perishe euerlastyngly.

And the Catholicke Faith is this:
B. ii. that

that we worshippe one God in Trinitie, and Trinitie in vnitie.

Neither confounding the persones, nor deuidyng the substance.

For there is one person of the Father, another of the Sonne, and another of the holy Ghoste.

But the Godhede of the Father, of the Sonne, and of the holy Ghoste is al one: the glorie equall, the maiestie coeternal.

Suche as the Father is, such is the Sonne, and such is the holy Ghoste.

The Father vncreate, the Sonne vncreate, and the holy Ghoste vncreate.

The Father incomprehensible, the Sonne incomprehensible: and the holy Ghoste incomprehensible.

The Father eternal, the Sonne eternal, and the holy Ghoste eternal.

And yet they are not thre eternalles: but one eternal.

As also there be not thre incomprehensibles: nor thre vncreated: but one vncreated, and one incomprehensible.

So likewyse the Father is almighty: the Sonne almighty, and the holy Ghoste almighty.

And yet are they not thre almighties: but one almighty.

So the Father is God, the Sonne is God, and the holy Ghoste is God.

And yet are they not thre Goddes: but one God.

So likewyse the Father is Lorde, the Sonne Lorde: and the holy Ghoste Lorde.

And yet not thre Lordes: but one Lorde.

For lyke as we be compelled by the Christian veritie: to acknowledge euery person by hymselfe to be God, and Lorde.

So are we forbidden by the Catholicke Religion: to say there be thre Goddes, or thre Lordes.

The Father is made of none: neither created, nor begotten.

The

The sonne is of the Father alone: not made, nor created, but begotten.

The holy Ghoste is of the Father: and of the Sonne: neither made, nor created, nor begotten, but procedyng.

So there is one Father, not thre fathers: one Sonne, not thre sonnes, one holy Ghoste, not thre holy Ghostes.

And in this trinitie none is afore, or aftre other, none is greater, nor lesse then an other.

But the whole thre persones: be coeternall together and coequal.

So that in al thynges, as is aforesaide: the vnitie in trinitie, and the trinitie in vnitie, is to be worshipped.

He therfore that wilbe saued: must thus thynke of the Trinitie.

Furthermore, it is necessary to everlastyng saluacion that he also beleue rightely in the incarnation of our Lorde Iesu Christe.

For the right Faith is, that we beleue and confesse: that our Lorde Iesus Christe, the sonne of God, is God and man.

God of the substance of the Father, begotten before the worldes, and man of the substance of his mother borne in the worlde.

Perfecte God, and perfecte man: of a reasonable soule and humaine fleshe subsistyng.

Equal to the Father, as touchyng his Godhede: and inferiour to the Father, touchyng his manhode.

Who although he be God and man: yet he is not two but one Christe.

One not by conuersion of the Godhede into fleshe: but by takyng of the manhode into God.

One, altogether, not by confusion of substance: but by vnitie of person.

For as the reasonable soule and fleshe is one man: so God and man is one Christe.

Who suffred for our saluacion: descended into hel, rose againe the thirde day from the deade.

He ascended into heauen, he sitteth on the right hande

The Letanie.

of the Father, God almighty, from whence he shal come to iudge the quicke and the deade.

At whose comyng al men shal ryse againe with their bodie: and shal gyue accompte for their owne woꝝkes.

And they that haue done good, shal go into lyfe euerlasting: & they that haue done euil into euerlastyng fyre.

This is the Catholike Faith: whiche excepte a man beleue faithfully, he cannot be saued.

Gloꝝy be to the father, and to the sonne, and to the holy Ghoste.

As it was in the beginnyng, is now, and euer shalbe woꝝlde without ende, Amen.

Thus endeth the Oꝝdꝛe of Moꝝnyng and Euenyng
pꝛaier, thꝛough the whole Yere.

Here foloweth the Letanie

to be vsed vpon Sondais, wedensdayes, and Fridayes, and at other tymes, when it shalbe commaunded by the Oꝝdenarie.



GOD the father of heauen:
haue mercie vpon vs miserable synners.

O God the father of heauen: haue
mercie vpon vs miserable sinners.

O God the sonne, redemer
of the woꝝlde: haue mercie vpon
vs miserable synners.

O God the sonne, redemer of the
woꝝlde: haue mercie vpon vs miserable
synners.

O GOD the holy Ghoste,
procedyng from the father and the sonne: haue mercie
vpon vs miserable synners.

O God the holy Ghoste, procedyng from the father & the sonne:
haue mercie vpon vs miserable synners.

O holy, blessed, and glorious trinitie, thꝛe persons and
one

one God: haue mercie vpon vs miserable synners.

O holy blessed and glorious Trinitie, thre persones & one God: haue mercie vpon vs miserable synners.

Remembre not Lorde our offences, nor the offences of our forefathers, neither take thou vengeance of our synnes: spare vs good Lorde, spare thy people whome thou hast redemed with thy moste precious bloude, and be not angrie with vs for euer.

Spare vs good lorde.

From al euil and mischiefe, from synne, from the craftes and assaultes of the deuill, from thy wrath and from euerlastyng dampnacion.

Good Lorde deliuer vs.

From al blyndenes of harte, from pride, vaine glorie, and hypocrisy, from enuie, hatred, and malice, and al vncharitablenes.

Good lorde deliuer vs.

From fornicatiō and al other deadly synne, and from al the deceiptes of the worlde, the fleshe and the Deuill.

Good Lorde deliuer vs.

From lightenynges and tempestes, from plague, pestilence and famine, from battaile and murther, & from soubdeine death.

Good Lorde deliuer vs.

From al sedicion and priuie conspiracie, from the tyrannie of the Bisshoppe of Rome, and al his detestable enormities, frō al false doctrine & heresy, from hardnes of harte, & contempte of thy worde and commaundement.

Good Lorde deliuer vs.

By the misterie of thy holy incarnation, by thy holy Nativite, and Circumcision, by thy Baptisme, fastyng and temptation.

Good Lorde deliuer vs.

By thyne agonie and bloudie swete, by thy crosse, and passiō, by thy precious death & burial, by thy glorious resurrection & ascentiō, & by the comyng of the holy Ghoste.

Good Lorde deliuer vs.

In al tyme of our tribulaciō, in all tyme of our wealth in the houre of death, and in the day of iudgement.

Good Lorde deliuer vs.

The Lctanie.

We synners do beseeche the to heare vs (O lord God)
and that it may please the to rule and gouerne thy holy
Churche vniuersally in the right way.

We beseeche the to heare vs good Lord.

That it may please the to kepe Edward the sixth thy
seruaunt our Kyng and gouernoure.

We beseeche the to heare vs good Lord.

That it may please the to rule his harte in thy faithe
feare, and loue, that he may alwaies haue affiaunce in
the, and euer seke thy honour and glorie.

We beseeche the to heare vs good Lord.

That it may please the to be his defendour and keper
geuyng hym the victory ouer al his enemies.

We beseeche the to heare vs good Lord.

That it may please the to illuminate all Bischoppes,
Pastours & Ministers of the Churche, with true know-
lege and vnderstandyng of thy worde, and that both by
their preachyng and lyuyng, they may set it furthe, and
shewe it accordyngly.

We beseeche the to heare vs good Lord.

That it may please the to endue the Lordes of the
Counsaile, and al the nobilitie, with grace, wildome, and
vnderstandyng.

We beseeche the to heare vs good Lord.

That it may please the to blesse and kepe the Magi-
strates, geuyng them grace to execute Justice, and to
mainteine truthe.

We beseeche the to heare vs good Lord.

That it may please the to blesse, & kepe al thy people.

We beseeche the to heare vs good Lord.

That it may please the to gyue to all nacions, vnitie,
peace, and conorde.

We beseeche the to heare vs good lord.

That it may please the to gyue vs an harte, to loue,
and dreade the, and diligentlie to lyue after thy com-
maundementes.

We beseeche the to heare vs good Lord.

That it may please the to gyue al thy people encrease
of grace, to heare mekely thy worde, & to receyue it with
pure affection, & to bryng furth the frutes of the spirite.

We

We beseeche the to heare vs good lord.

That it may please the, to bryng into the way of truth
al suche as haue erred, and be deceyued.

We beseeche the to heare vs good lord.

That it may please the, to strengthen suche as doe
stande, and to comfort, and helpe the weake harted, and
to rayse them vp that fall, & finally to beate downe Sa-
than vnder our fiete.

We beseeche the to heare vs good lord.

That it may please the to succour, helpe, and com-
forte al that be in daungier, necessitie, and tribulacion.

We beseeche the to heare vs good lord.

That it may please the to preserve al that trauaile by
lande, or by water, al womē labouryng of childe, al sicke
persons and young children, and to shewe thy pitie vpon
al prisoners, and captiues.

We beseeche the to heare vs good Lord.

That it may please the to defende and prouide for the
fatherlesse children and widowes, and all that be deso-
late and oppressed.

We beseeche the to heare vs good Lord.

That it may please the, to haue mercie vpon al men.

We beseeche the to heare vs good Lord.

That it may please the to forgyue our enemies, perse-
cutours, and slaunderers, and to turne their hartes.

We beseeche the to heare vs good Lord.

That it may please the to gyue, and preserve to our
vse, the kyndly fructes of the earth, so as in due tyme we
may enioye thein.

We beseeche the to heare vs good Lord.

That it may please the to gyue vs true repentance,
to forgyue vs al our synnes, negligences, and ignorā-
ces, and to endue vs with the grace of thy holy spirite, to
amende our lyues accordyng to thy holy worde.

We beseeche the to heare vs good Lord.

Sonne of God, we beseeche the to heare vs.

Sonne of God, we beseeche the to heare vs

O Lambe of God, that takest away the synnes of the
worlde.

Graunt vs thy peace.

The Letany.

O Lambe of God, that takest away the sinnes of the worlde.

Haue mercie vpon vs.

O Chyiste heare vs.

O Chyiste heare vs.

Lorde haue mercie vpon vs.

Lorde haue mercie vpon vs.

Chyiste haue mercie vpon vs.

Chyiste haue mercie vpon vs.

Lorde haue mercie vpon vs.

Lorde haue mercie vpon vs.

Our father whiche art in heauen. &c.

And leade vs not into temptation,

But deliuer vs from euill.

The Versicle.

O Lorde, deale not with vs after our sinnes.

Answer.

Neither rewarde vs after our iniquities.

Let vs praie.



God mercifull father, that despisest not the sighynge of a contrite harte, nor the desire of suche as be sorowfull, merciful-
lie assiste our praers that we make be-
fore the, in all our troubles and aduersi-
ties, whensoever thei oppresse vs: & gra-
ciously heare vs, that those euels, which
the craft and subtiltie of the Deuill, or man, worketh a-
gainste vs, be brought to nought, & by the prouidence of
thy goodnes, they maie be disperled, that we thy seru-
antes, beyng hurte by no persecutions, may evermore gyue
thanks to the, in thy holy churche, through Iesus Chyist
our Lorde.

O lorde, aryse, helpe vs, and deliuer vs for thy names sake.

**O god, we haue heard with our eares, and our fathers
haue declared vnto vs the noble workes that thou dyd-
dest in their daies, and in the olde time before them.**

O lorde aryse, helpe vs, and deliuer vs, for thine honour.

**Glory be to the father, and to the sonne, and to the ho-
ly Ghoste.**

As

As it was in the beginnyng, is now, and euer shalbe,
worlde without ende. Amen.

From our enemies, defende vs O Christe.

Graciously loke vpon our afflictions.

Pitifully beholde the sorowes of our hart.

Mercifully forgeue the synnes of thy people.

Fauourably with mercy heare our praiers.

O sonne of Dauid, haue mercy vpon vs,

Bothe now, and euer, vouchesaufe to heare vs, O
Christe.

Graciously heare vs O Christ.

Graciously heare vs O lord Christ.

The Versicle.

O Lord, let thy mercie be shewed vpon vs.

Answer.

As we do put our trust in the.

¶ Let vs prae.



Whumblly beseeche the, O father, merciful-
ly to loke vpon our infirmities, and for
the glory of thy names sake, turne from
vs al those euilles, that we most rightu-
ously haue deserued: and graunt that in
all our troubles we may put our whole
truste and confidence in thy mercie, and euermore serue
the in holinesse and purenesse of lyuyng, to thy honour
and glorie, through our onely mediator and aduocate
Jesus Christe our Lord, Amen.

¶ For raine, if the tyme require.



God heauenly father, whiche by thy sonne Jesu
Christe haste promised to all them that seke thy
Kyngdome, & the rightuousnes therof, al thyn-
ges necessarie to their bodily sustenance: sende
vs we beseeche the in this our necessitie, suche moderate
rayne and showers, that we may receyue the fruites of
the earth to our comforte, and to thy honour, throughe
Jesus Christe our Lord, Amen.

¶ For faire wether.

The Letanie.



O Lord God, whiche for the synne of man diddest ones drowne al the worlde, excepte eight persons, and aftrewarde of thy great mercie diddest promise neuer to destroe it so againe: we humbly beseeche the, that although we for our iniquities haue worthelie deserued this plague of raine, and waters, yet vpon our true repentaunce thou wilt sende vs suche weather, wherby we may receyue the fruites of the earth in due season, & learne both by thy punishment to amende our lyues, & for thy clemencie to geue the praise & glorie, through Jesu Christe our Lorde, Amen.

In the tyme of dearth, and famine.



God heavenly father, whose gifte it is that the raine doeth fal, the earth is fruitful, beastes encrease, and fishes do multiplie: beholde we beseeche the thafflictions of thy people, and graunt that the scarcitie and dearth (whiche we do nowe moste iustly suffre for our iniquitie) may through thy goodnes be mercifully turned into cheapnes and plentie, for the loue of Jesu Christe our Lorde, to whome with the, and the holy Ghoste, &c. Amen.

Or thus.

God merciful Father whiche in the tyme of Heleus the Prophet diddest soubdeinly turne in Samaria great scarcitie, and dearthe, into plentie & cheapnes, and extreme famine, into aboundaunce of victual: haue pitie vpon vs that nowe be punished for our synnes with lyke aduersitie, encrease the fruites of the earth by thy heavenly benediction: and graunt that we receiuyng thy bountiful liberalitie, may vse the same to thy glory, our comforte, and reliefe of our neddy neighbours, through Jesu Christe our Lorde, Amen.

In the tyme of Warre.

Almightie GOD, Kyng of all Kynges, and gouernour of all thynges, whose power no creature is able to resiste, to whome it belongeth iustly to punishe synners, and to be mercifull to them that truely repente

repente, saue and deliuer vs (we humbly beseeche the) frō the hādes of our enemies, abate their pride aswage their malice, and confounde their deuises, that we beyng armed with thy defence, maye be preserved euermore from all perilles, to glorifie the, whiche arte the onely gyuer of all victory, through the merites of thy onely sonne Iesu Christe our Lorde. Amen.

In the tyme of any common plague
or Sickenes.



Almightie **G**OD, which in thy wrath in the tyme of Kyng Dauid, diddest slea with the plague of pestilence. lx. and ten thousande, and yet remembryng thy mercye diddest saue the reste, haue pitie vpon vs miserable synners that nowe are visited with greate sickenes, and mortalitie, that lyke as thou diddest then commaunde thyne aungell to ceasse from punishing: So it may now please the to withdrawe from vs thys plague, and greuous sickenesse, through Iesus Christ our Lord. Amen.

And the Letanie shall euer ende
with this Collecte
followyng.



Almightie God whiche haste gyuen vs grace at thys tyme with one acorde to make our commune supplications vnto the, and doest promise that when two or thre be gathered in thy name, thou wilt graunt their requestes: fulfill nowe **O** Lorde the desires and petitions of thy seruauntes, as maye be mooste expedient for them, grauntyng vs in thys worlde knowledge of thy truthe, and in the worlde to come, lyfe everlasting. Amen.

(.v.)

C. i.

The

The Collectes & Epistles

and Gospelles, to be vled at the celebra-
cion of the Lordes Supper, and
holy communion through
the yere.

The first Sondaye of Aduent.

The Collecte.



Almightie GOD, gyue vs grace, that we
may caste awaye the woꝝkes of darcke-
nes, and put vpon vs the armour of light,
now in the tyme of this mortal life (in the
which thy sonne Iesus Christ came to vi-
site vs in great humilitie) that in the laste
daie, when he shall come again in his glorious maieſtie,
to iudge both the quicke & the deade: we maye rise to the
lyfe immortall, through hym who lyueth, and reigneth
with the and the holy ghoſte, now and euer. Amen.

The Epistle.



We nothyng to any man but thys, that ye Rom. xiii.
loue one another, for he that loueth ano-
ther, fulfilleth the lawe. For these com-
maundementes: thou shalt not committe
adultery. Thou shalt not kyll. Thou shalt
not steale. Thou shalt beare no false wit-
nesse. Thou shalt not luste. And so furth, (yf there be any
other commaundement) it is all comprehended in thys
sayeng: namely, loue thy neyghbour as thy selfe, loue
hurteth not hys neyghbour: therefore is loue the fulfil-
lyng of the lawe. Thys also we knowe the season howe
that it is tyme that we shoulde nowe awake out of slepe,
C. ii. for

for nowe is our saluacion nerer, then when we beleued. The nyght is passed, the daye is come nighe let vs therefore cast away the dedes of darkenesse, and let vs put on the armour of lyght. Let vs walke honestly, as it ware in the daye lyght, not in eatyng and drincking, neither in chambouryng and wantonnesse, neyther in strife and enuieng. But put ye on the Lord Iesus Christe & make not prouision for the fleshe, to fulfill the lustes of it.

The Gospell.

Math. xxi.



And when they drewe nyghe to Ierusalem, and ware come to Bethphage vnto Mounte Oliuete, then sent Iesus two of hys disciples sayeng vnto them: Go into the towne that lyeth ouer agaynst you, and anone ye shall fynde an Asse bounde and a colte with her, louse them and bryng them vnto me. And yf any man say ought vnto you, saye ye the Lorde hath nede of them: and streyght waye he will lette them go. All thys was done that it myght be fulfilled whiche was spoken by the prophete, sayeng: Tell ye the daughter of Syon, beholde thy Kyng cometh vnto the, meke, sittynge vpon an Asse and a Colte, the fole of the Asse vled to the yoke. The disciples went and dyd as Iesus commaunded them, and brought the Asse and the Colte, and put on them their clothes, and sette hym thereon. And many of the people spred their garmentes in the waye, other cut downe braunches from the trees, and strawed them in the waye. Moreover, the people that went before, and they that came after, cried, sayeng: Hosanna, to the sonne of Dauid: Blessed is he that cometh in the name of the Lorde: Hosanna, in the hyghest. And when he was come to Ierusalem, all the Cytie was moued, sayeng who is thys: And the people sayde: Thys is Iesus the Prophete of Nazareth a Cytie of Galiley. And Iesus went in to the temple of God, and caste out all theym that solde and bought in the temple, and ouerthrewe the tables

tables of the money chaungers, and the seates of theim that solde Doves, and sayde vnto theim: It is written, my house shalbe called the house of prayer, but ye haue made it a denne of theues.

The Seconde Sondaye.

The Collecte.



Blessed Lord which haste caused all holy scriptures to be written for our lerning: Graunt vs that we maye in suche wise heare theym, reade, marke, learne, and inwardly digeste theim, that by pacience and comforte of thy holy worde we may embrace and euer holde faste the blessed hope of euerlastyng life, whiche thou haste geuen vs in our sauour Jesus Christe. Amen.

The Epistle.



Whosoever thynges are written afore tyme Rom. xv.] in, they are written for our learnyng, that we through pacience and comforte of the scriptures, might haue hope. The God of pacience and consolacion, graunt you to be lyke mynded one towarde another, after the ensample of Christe Iesu: that ye all agreyng toguether maye with one mouth prayse God the father of our Lorde Jesus Christe. Wherefore receiue ye one an other as Christe receyued vs to the prayse of God. And this I saye: that Jesus Christe was a minister of the circumcision for the truth of God, to confirme the promises made vnto the fathers: and that the gentiles myght prayse God for hys mercy, as it is written for thys cause I wil prayse the among the gentiles, and syng vnto thy name. And agayne he sayth: Reioyce ye gentiles wyth hys people. And agayne prayse the

C.iii. Lorde

The Seconde Sondag.

Lord all ye gentiles, and laude hym all ye nations toguether. And agayne Esaye sayth: There shalbe the roote of Jesse, and he that shall ryse to reygne ouer the gentiles: In hym shall the gentiles truste. The God of hope fill yow with all ioye and peace in beleuyng, that ye maye be ryche in hope, through the power of the holy Ghoste.

The Gospell.

Luke, xxi.



Here shalbe sygnes in the sunne and in the Moone, and in the Starres: and in the earthe, the people shall be at their wittes ende, through despaire. The sea and the water shall roare, and mennes hartes shall faile them for feare, and for loking after those thinges whiche shall come on the earthe. For the powers of heauen shall moue. And then shall they see the sonne of man come in a cloud with power and greate glory. When these thynges begynne to come to passe, then looke vp, and lifte vp your heades, for your redemption draweth nyghe. And he shewed them a similitude: Beholde the figge tree, and all other trees, when they shote furth their buddes, ye se and knowe of your owne selues, that Sommer is then nie at hande. So lyke wise ye also (when ye se these thynges come to passe) be sure that the kyngdome of God is nygh. Verely I saye vnto you, this generacion shall not passe, till all be fulfilled, heauen & earthe shall passe: but my worde shall not passe.

The thirde Sondag.

The Collecte.



Orde we beseeche the, gyue eare to our prayers, and by thy gracious visitacion lyghten the darkenes of our harte, by our Lord Jesus Christe. Amen.

The

The Epistle.



Lette a man thys wyse esteeme vs euen as the ^{i. Cor. iiii.} ministers of Christe, and stuardes of the secretes of God. Furthermore, it is required of the stuardes, that a man be founde faithfull. With me it is but a very small thyng that I shoulde be iudged of you, eyther of mans iudgement: no I iudge not myne owne selfe, for I knowe nought by my selfe, yet am not I thereby iustified. It is the Lorde that iudgeth me. Therefore iudge nothyng before the tyme, vntyll the Lorde come whiche will lighten thynges that are hyd in darkenes, and open the counsailes of the hartes, and then shall euery man haue prayse of God.

The Gospell.



When Ihon beyng in pryson, hearde the ^{Math. xi.} workes of Christ, he sent two of hys disciples, and sayde vnto hym: Arte thou he that shall come: or do we looke for another: Jesus answered & saide vnto them: Go and shewe Ihon agayn, what ye haue hearde and sene. The blinde receyue their sight, the lame walke, the lepers are censed, and the deafe heare, the deade are rayled vp, & the poore receyue the glad tidynge of the Gospell, and happy is he that is not offended by me. And as they departed, Jesus began to saye vnto the people concernyng Ihon. What went ye out into the wilderness to se: A riede that is shaken with the wynde: Or what went ye out for to see, a man clothed in softe rayment: Beholde, they that weare softe clothynge, are in kynges houses. But what went ye out for to see: A prophete: verely I saye vnto you, and more then a prophete: for this is he of whome it is writtē, Beholde, I sende my messenger before thy face whiche shall prepare thy waye before the.

C. iiii.

The fourth

The fourth Sondag.

The fourth Sondag.

¶ The Collecte.

Iorde rayle vp) we praye the) thy power, and come among vs, and with greate myght succour vs, that where as through our sinnes and wickednes, we be sore let and hyndred, thy bountifull grace and mercy, through the satisfaction of thy sonne our Lord, maye spedely deliuer vs, to whome with the and the holy Ghoste, be honoure and glory worlde without ende. Amen.

¶ The Epistle.

Phil. iiii.

Reioyce in the Lord alway, and againe I saye reioyce, let your softnes be knowen to all men: the Lord is euen at hande. Be carefull for nothyng: but in all prayer and supplication, let your petitions be manifest vnto God with geuyng of thankes. And the peace of God (whiche passeth all vnderstandyng) kepe your hartes and myndes through Christe Iesu.

¶ The Gospell.

Iohn. i.

This is the recorde of Ihon, when the Iewes sent priestes and Leuites from Ierusalem, to aske hym, what arte thou: and he confessed and denied not, and said playnely, I am not Christe. And they asked hym, what then: arte thou Helias: And he saith: I am not. Arte thou the prophete: and he aunswered no. Then sayde they vnto hym: what arte thou: that we may gyue an aunswere vnto them that sent vs, what saiest thou of thy selfe: he sayde, I am the voyce of a crier in the wilderness: make streyght the way of the Lord, as sayde the prophete Esaye. And they whiche ware sent, ware of the Pharisies, and they asked hym, and sayde vnto hym: why baptisest thou then, yf thou be not Christe

Christe, nor helias, neyther that prophete: Ihon answered theym, sayeng: I baptise with water, but there standeth one among you, whome ye knowe not, he it is whiche though he came after me, was before me, whose shoe latchet I am not worthy to vnlose. These thynges ware done at Bethabara beyonde Iordane, wher Ihon dyd baptise.

On Christmas day.

The Collecte.



Almightie God, which hast geue vs thy only begotten sonne, to take our nature vpon hym, and thys daye to be borne of a pure virgine: graunt that we beyng regenerate and made thy children by adoption, and grace, maye dayly be renued by thy holy spirite, through the same our Lorde Jesus Christe, who liueth and reigneth worlde without ende. Amen.

The Epistle.



God in times paste diuersly and many wayes spake vnto the fathers by prophetes: but in these laste dayes, he hath spoken to vs by hys owne sonne, whome he hath made heire of all thynges, by whome also he made the worlde, whiche (sonne) being the bryghtnes of hys glory, and the very Image of his substaunce, rulyng all thynges wyth the worde of his power, hath by hys owne persone purged our synnes, and sitteth on the ryght hande of the maiestie on highe, beyng so muche more excellent then the aungels, as he hath by enheritaunce obteyned a more excellent name then they. For vnto whiche of the aungels sayde he at any tyme. Thou arte my sonne, thys daye haue I begotten the. And agayne, I will be hys father, and he shalbe my sonne: and agayne when he bryngeth in the firste begotten sonne in to the worlde, he sayth: and let all the aungels

Hebr. 1.

aungels of God worship hym. And vnto the aungels he saith: he maketh hys aungels spirites, and hys ministers a flambe of fire. But vnto the sonne he saith: Thy seate (O God) shalbe for euer & euer. The scepter of thy kyngdome is a right scepter. Thou hast loued righteounes & hated iniquitie: wherfore God euen thy God hath anoynted the with oyle of gladnes aboue thy felowes. And thou lorde in the beginnyng haste layd the foundation of the earth: and the heauens are the workes of thy handes. They shal perishe, but thou endurest: but they all shal ware olde as doth a garment and as a besture shalt thou chaunge them; & they shalbe chaunged. But thou arte euen thesame, and thy yeres shal not fayle.

¶ The Gospel.

Ihon. J.



In the beginning was the worde, & the worde was with God: and God was the worde. The same was in the beginnyng with God. All thynges ware made by it, and without it was made nothyng that was made. In it was lyfe, and the lyfe was the lyght of men, and the light shineth in the darkenes, and the darkenes comprehended it not. There was sent from God, a man whose name was Ihon, the same came as a witnes to beare witnes of the light, that all menne through hym might beleue. He was not that lyght, but was sent to beare witnes of the light. That light was the true light whiche lighteneth every mā that commeth into the worlde. He was in the worlde and the worlde was made by him & the worlde knewe him not. He came among his owne and his owne receyued him not. But as many as receyued hym, to them gaue he power to be made sonnes of God, euen them that beleued on hys name. whiche ware borne, not of bloud, nor of the will of the fleshe, nor yet of the will of man: but of God. And the same worde became flesh and dwelt among vs, and we sawe the glory of it, as the glory of the onely begotten sonne of the father, full of grace and truthe.

Saintes

Saincte Ste- phenes daye.

¶ The Collecte.



Graunt vs O Lorde, to learne to loue our ene-
mies by the example of thy martyr Saincte
Stephene, who prayed for hys persecutours,
to the whiche lyuest and reigest. &c.

¶ Then shall folowe a Collect of the natiuitie,
whiche shall be sayde continually vnto new yeres daye.

¶ The Epistle.



AND Stephene beyng full of the holy Act. vii.
ghost looked vp stedfastly with his eyes
in to heauen and sawe the glory of god,
& Iesus standing on the right hande of
God, and sayde, beholde, I se the heauens
open, and the sonne of man standyng on
the right hande of God, then they gaue
a shout with a loude voyce, and stopped their eares, and
ranne vpon hym al atones, and cast hym out of the citie,
and stoned hym, & the witnesses layed downe theyr clo-
thes at a young mans fete: whose name was Saul, and
they stoned Stephene, callyng on and sayenge, lorde Je-
su receyue my spirite. And he kneeled downe, and cried
with a loude voyce: Lorde lay not thys synne to their
charge. And when he had thus spoken he felle a slepe.

¶ The Gospell.



Behold I sende vnto you prophetes and wy- Mat. xxlii.
se men and Scribes, and some of them ye
shall kill and Crucifie, and some of them shall
ye skourge in your Synagoges and perse-
cute the from citie to citie: that vpon you may
come all the ryghteous bloude, whiche hath bene shed
vpon

vpon the earthe, from the bloude of rightuous Abelle vnto the bloude of Zacharias, the sonne of barrachias whome ye slewe betwene the Temple and the alter. Verely I say vnto you, all these thynges shall come vppon this generacion. O Ierusalem, Ierusalē, thou that kyllest the prophetes, and stonest them whiche are sent vnto the: howe often wolde I haue gathered thy children together, euen as the henne gathereth her Chickens vnder her wynges, & ye wolde not. Beholde your house is left vnto yow desolate. For I say vnto yow, ye shall not se me hence furth till that ye say, blessed is he that cometh in the name of the Lorde.

~ Saint Ihon

Euangelistes daye.

¶ The Collecte.



Merciful Lord, we beseeche thee to caste thy bright beames of lyght vpon thy churche, that it being lightened by the doctrine of thy blessed Apostle and Euangeliste John, may attayne to thy everlastyng giftes: through Iesus Christ our Lorde. Amen.

¶ The Epistle.

1. Iohn. i.



That whiche was from the begynnyng, whiche we haue heard, whiche we haue sene with our eyes, which we haue loked vpon, & our handes haue handled of the worde of lyfe. And the life appered, & we haue sene, & beare witnes, & shewe vnto you that ete rnell life which was with the father, & appeared vnto vs. That which we haue sene & heard, declare we vnto yow, that ye also may haue feloushippe with vs, & that our felonshippe may be with the father, and his sonne Iesus Christe, & thys we write vnto you, that ye may reioyce, & that your ioye may be full.

full. And this is the tidinges whiche we haue hearde of hym, and declare vnto you, that God is light, and in him is no darkenes at all. If we saie we haue felouship with him and walke in darkenes, we lie, and do not the truth. But if we walke in light, euē as he is in light, then haue we feloushippe with him, and the bloud of Iesus Christe his sonne, clenseth vs from all synne. If we saye we haue no sinne, we deceiue our selues, and the truthe is not in vs. If we knowledge our synnes, he is faithfull and iust, to forgeue vs our sinnes, and to cleanse vs from al vnrighteousnes. If we say we haue not synned, we make hym a liar, and his worde is not in vs.

¶ The Gospell.



Jesus saide vnto Peter, folowe thou me, Peter Ihon. xxi.
turned about, and saue the disciple whom Iesus loued folowing (which also leaned on his brest at supper) & sayd: lorde whiche is he that betrayeth the: when Peter therfore saue hym, he said to Iesus, lorde what shall he here doe: Iesus said vnto him if I wil haue him to tary till I come, what is that to the, folowe thou me. Then went this sayeng abrode emong the brethren, that that disciple should not die. Yet Iesus saide not to him he shall not die: But if I wil that he tary till I come, what is that to the. The same disciple is he whiche testifieth of these thinges, & wrote these thyn- ges, and we knowe that his testimony is true. There are also many other thinges whiche Iesus did, the whiche if they should be written euery one, I suppose the worlde coulde not containe the bokes that should be written.

The innocentes daie.

¶ The Collecte.

Almyghtie God whose prayse this daie the young innocentes thy witnesses haue confessed and shewed furth, not in speaking, but in dieng: mortifie and kil all vices in vs, that in our conuersacion our life may expresse thy faith, whiche with our tongues we do confesse

D.i.

through

through Iesus Christe our Lorde.

The Epistle.

Apo. xiiij



Loked and lo, a lambe stode on the moūt Sion and with him an hundred and .xliiii. thousand hauing his name, & his fathers name written in their forhede. And I heard a voice frō hea uen, as the sound of many waters, and as the voice of a great thūder. And I herd the voice of harpers, harping with their harpes. And thei song as it ware a new song before the seate, & before the foure beastes and the elders, & no man could learne the song, but the hūdred fourtie & fowre thousande whiche ware redeemed from the earth. These are they which ware not defiled with women, for they are virgines: these folowe the lambe whersoever he goeth. These ware redeemed frō men being the first frui- ctes vnto God, and to the lambe, and in their mouthes was founde no guyle, for they are without spotte before the throne of God.

The Gospell.

Math. ij.



THE aungell of the lorde appered to Ioseph in a slepe sayeng: arise, and take the childe & his mother, and flie into Egypt, and be thou there till I bring the worde. For it wil come to passe that Herode shal seke the childe to destroy hym. So whē he awooke he toke the chylde and his mother, by nyght and departed into Egypt, and was there vnto the death of Herode, that it myght be fulfilled, whiche was spoken of the lorde by the prophete saieng: Out of Egypt haue I called my sonne. Thē Herode when he sawe that he was mocked of the wise men, he was exceding wroth, and sent forth men of warre and slewe all the childzen that ware in Bethleem, and in all the Coastes (as many as ware two yerres olde or vnder) accordyng to the tyme whiche he had diligently knowen out of the wise menne. Then was fulfilled that whiche was spoken by the Prophete Ieremie, where as he sayde: In Rama was there a voy- ce heard, lamentacion, weping and greate mournyng: Rachell wepyng for her chylzen, and woulde not be co-
forted,

comforted, because they ware not.

The Sondaie after

Christmas daye.

¶ The Collecte.



Mightie God whiche hast geuen vs thy only begotten sonne, to take our nature vpon him and this daye to be borne of a pure Virgine: Graunt that we beyng regenerate and made thy childre by adoption and grace, may daily be renewed by thy holy spirite, through thesame our Lorde Jesus Christe, who liueth and reigneth. &c. Amen.

¶ The Epistle.



And I saye, that the heire (as longe as he is a childe) differeth not from a seruaunt, though he be lorde of all, but is vnder tutours & gouernours, vntill the tyme that the father hath appoynted. Euen so we also, when we ware children, ware in bondage vnder the ordinaunces of the worlde. But when the time was full come, **GOD** sent his sonne, made of a woman, and made bonde vnto the lawe, to redeme the which ware bonde vnto the lawe that we through electiō might receiue the inheritaunce that belongeth to the naturall sonnes. Because ye are sonnes, God hath sent the spirite of his sonne in to our hartes, whiche crieth Abba father. wherfore, now thou art not a seruaunt, but a sonne: if thou be a sonne, thou art also an heire of God through Christe.

Gala. iii.

¶ The Gospell.



His is the booke of the generation of Jesus Christ, the sonne of David, the sonne of Abraham. Abraham begat Isaac, Isaac begat Jacob, Jacob begat Judas and his brethren. Judas begat Phares and Zaram of Thamar. Phares begat Esrom: Esrom begat Aram. Aram begat Aminadab. Aminadab begat Naasson. Naasson begat Salmo, Salmon begat Boos of Rahab. Boos begat Obed, of Ruth

Math. i.

D. ii.

Obed

Obed begat Jesse, Jesse begat Dauid the kynge, Dauid the kynge begatte Salomon, of her that was the wife of Ury. Salomō begat Roboam. Roboam begat Abia. Abia begat Aia. Aia begat Josaphat. Josaphat begat Joram. Joram begat Olias. Olias begat Joathā. Joathā begat Achas. Achas begat Ezechias. Ezechias begatte Manasses. Manasses begat Amō. Amō begat Josias. Josias begat Jeconias and his brethren, about the time that they were caried away to Babilon. And after they were brought to Babilō: Jeconias begat Salathiel. Salathiel begat zorobabel. zorobabel begat Abiud. Abiud begat Eliachim. Eliachim begat Azor. Azor begat Sador. Sador begat Achin. Achin begat Eliud. Eliud begat Eliazar. Eliazar begat Bathā. Bathā begat Jacob. Jacob begat Joseph, the husbāde of Mary, of whō was borne Jesus, euen he that is called Christe. And so all the generacions from Abraham, to Dauid, are fourtene generacions. And from Dauid, vnto the Captiuitie of Babilon, are fourtene generacions. And from the Captiuitie of Babylon vnto Christe, are fourtene generacions.

The birth of Jesus Christe was on this wyse. When his mother Mary was Married to Joseph (before they came to dwell toguether) she was founde with childe by the holy ghoſte. Then Joseph her husbāde because he was a righteous mā (and would not put her to shame) was minded priuely to departe from her. But while he thus thought, beholde, the aungell of the lorde appered vnto him in slepe, sayeng: Joseph thou sonne of Dauid, feare not to take vnto the Mary thy wife: for that whiche is cōceiued in her, cometh of the holy ghost. She shall bryng furth a sonne, and thou shalt cal his name Jesus. For he shall saue his people from their synnes.

All this was done that it might be fulfilled whiche was spoken of the lorde by the prophete sayeng: beholde, a mayde shall be with childe, and shall bryng furth a sonne and they shall call his name Emanuel, whiche if a man interprete, is as muche to say, as God with vs. And Joseph

Joseph as sone as he awoke out of slepe, did as the aungel of the lord had bidden him, and he toke his wife vnto hym, and knewe her not til she had brought furth the firste begotten sonne, and called his name Jesus.

The Circumci-

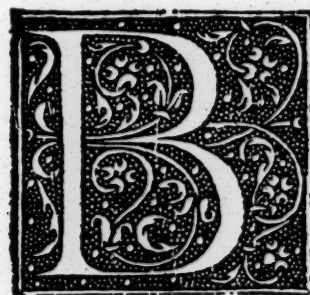
sion of Christe.

The Collecte.



Almightie God, whiche madest thy blessed sonne to be Circumcised, and obedient to the lawe, for man, graunte vs the true Circumcision of the spirite that our hartes and all our membres beyng mortified from all worldely and carnal lustes, may in all thynges obeye thy blessed wille, through the same thy sonne Jesus Christe our lord.

The Epistle.



Blessed is that man to whome the Lorde will not impute synne. Came this blessednes then vpon the vncircumcision, or vpon the Circumcision also, for we say that faith was reconned to Abraham for righteousness. Howe was it then reconed? when he was in the Circumcision, or when he was in the vncircumcision? Not in time of Circumcision, but when he was yet vncircumcised. And he receyued the sygne of circumcision as a seale of the righteousness of fayth, whiche he had yet beyng vncircumcised, that he should be the father of al them that beleue, though they be not Circumcised, that ryghteousnes might be imputed to them also, and that he myght be the father of Circumcision, not vnto them only whiche came of the circumcised, but vnto them also that walke in the steppes of the faith that was in our father Abraham before the time of Circumcision. For the promes (that he shuld be heire of the world) happened not to Abraham or to his sede throughe the lawe, but through the righteousness of fayth. For if they whiche are of the lawe be heyres, then is fayth but vain,

Rom. iiii.

D.iii.

and

and the promes of none effect.

Luke. ij.



The Gospell.

And it fortunèd aſſone as the aungels ware gone away from the ſhepeheardeſ into heauen, they ſayd one to another, let vs go now euē vnto Bethleem, & ſee this thing whiche we heare ſaye is happened, whiche the lorde hath ſhewed vnto vs. And they came with haſte and founde Mary and Joſeph and the Babe laied in a maūger. And when they had ſene it they publiſhed a brode the ſayeng that was tolde them of that childe. And all they that hearde it wondered at thoſe thinges whiche ware told them of the ſhepeheardeſ, but Mary kepte all thoſe ſayenges and pondred them in her harte. And the ſhepeheardeſ returned prayſyng and laudyng God for all the thynges that they had heard and ſene euen as it was tolde vnto them. And whē the eight day was come that the childe ſhould be circumciſed, his name was called Jeſus, whiche was named of the aungelles before he was conceiued in the wombe.

If there be a Sonday betwene the Epiphany and the Circumciſion, then ſhalbe bleſd theſame Collecte, Epiſtle, and Goſpell, at the communion whiche was bleſd vpon the daye of circumciſion.

The Epiphany.

The Collecte.



God which by e leading of a ſtarre diddeſt ma- niſeſt thy only begotten ſonne to the gentiles, mercifully graunt that we whiche knowe the now by faith, may after this life haue the frui- tion of thy glorious Godhede through Chriſt our lorde.

The Epiſtle.

Ephe. iij.



FOR this cauſe I Paul am a priſoner of Jeſus Chriſte for you heathen, if ye haue heard of the miniſtracion of the grace of God, which is giuē me to you warde. For by reuelacion ſhewed he the

the mystery vnto me, as I wrote afore in fewe wordes. wherby when ye reade, ye maye vnderstande my knowledge in the mystery of Christe, whiche mystery in tymes past was not opened vnto the sonnes of mē, as it is now declared vnto his holy Apostles & prophetes, by the spirit, that the Gentiles should be inheritours also, and of the same body, and partakers of his promes of Christ, by the meanes of the Gospel wherof I am made a minister according to the gift of the grace of God, whiche is giuē vnto me after the working of his power. Vnto me the least of all saintes is this grace giuē, that I should preach among the gentiles the vnsercheable riches of Christ and to make al men se what the felowshippe of the mystery is, which from the beginning of the worlde hath bene hyd in God whiche made all thynges throughe Iesus Christe, to the intent that nowe vnto the rulers & powers in heauenly thinges, might be known by the congregation, the manifolde wisdom of God, according to the eternall purpose whiche he wrought in Christe Iesu our lord, by whome we haue boldnes and entraunce with the confidence whiche is by the faith of him.

The Gospel.

When Iesus was borne in Bethleem a Citie of Iury in the time of Herode the king. Behold there came wise men from the East to Jerusalem sayeng, where is he that is borne kyng of the Jewes: for we haue sene his starre in the east, & are come to worship him. When Herode the kyng had heard these thinges he was troubled & al the cite of Jerusalem with him. And when he had gathered all the chiefe priestes & scribes of the people together, he demaunded of the where Christ should be borne. And they said vnto him at Bethleē in Iury. For thus it is written by the prophete. And thou Bethleē in the land of Iury, art not the least among the princes of Iuda, for out of the there shal come vnto me, the capitaine that shal gouerne my people Israel. The herode (whē he had priuely called the wisemē) he enquired of the diligently what time & starre appered

Math. ii.

D. iiii.

and

The. i. Sondaie aftrē thepiphany.

and he bad them go to Bethleem, and said: go your way thether and searche diligently for the childe. And when ye haue founde hym, bryng me worde again, that I may come and worshippe him also. When they had heard the kyng they departed, and lo, the starre whiche they sawe in the Easte went before them til it came and stode ouer the place wherin the childe was. When they sawe the starre they were exceding glad, and went into the house and founde the chylde with Mary his mother, and felle downe flatte and worshipped hym, and opened their treasures, and offered vnto him giftes, Gold, frankensence, and Myrrē. And after thei were warned of God, in slepe (that they should not go againe to Herode) they returned into their owne countrey another waye.

The first Sondaie.
after the Epiphany.

The Collecte.



Orde we beſeche the, mercifully to receyue the prayours of thy people whiche call vpon the, and graunt that they may both perceiue and knowe what thinges they ought to doe, and also haue grace and power faithfully to fulfill theſame through Jeſus Chriſte our lord. Amen.

The Epistle.

Rom. xij.



Lbeſeche you therfore brethren, by the mercifulnes of God, that ye make your bodies a quicke ſacrifice, holy, and acceptable vnto God, whiche is your reſonable ſeruyng of God, and faſhion not your ſelues lyke vnto this worlde: but be ye chaunged in your ſhape, by the renuyng of your mynde, that ye may proue what thyng that good and acceptable and perfect wyll of GOD is. For I ſaye (throughe the grace that vnto me is geuen) to euery manne emong you, that no man ſtande highe in his owne conceipte, more then it becometh

becometh hym to esteeme of hym selfe, but so iudge of hym selfe, that he be gentle and sobre, accordyng as God hath delt to euery man the measure of faith. For as we haue many membres in one body, and all membres haue not one office: so we beyng many, are one body in Christ, and euery man among your selues one anothers membres.

¶ The Gospell.



HE father and mother of Jesus, went to Hierusalem, after the custome of the feaste daie. Luke, ii.

And when thei had fulfilled the daies: as thei returned home, the childe Jesus abode still in Hierusalem, and his father and mother knewe not of it, but they supposyng hym to haue bene in the companye, came a daies iourney, and sought hym among their kinsfolke and acquaintance. And when thei founde him not thei wente backe agayne to Hierusalem and sought him. And it fortuneth that after thre dayes, they founde hym in the Temple, sittynge in the midst of the Doctours, hearyng them, and pplyng them. And all that hearde him, were astonied at his vnderstandyng and aunsweres. And when they sawe hym, they marueiled, and his mother saied vnto hym. Sonne, why hast thou thus delt with vs: Beholde, thy father and I haue sought the, sorrowyng. And he sayde vnto them, howe happened it that ye sought me: wist ye not that I must go about my fathers businesse: And they vnderstode not that sayeng, whiche he spake vnto them. And he went doune with them, and came to Nazareth, and was obedient vnto them, but his mother kept all these sayenges togyether in her harte, And Jesus prospered in wisdom and age, & in fauour with God and men.

The .ii. Sondaie.

after the Epiphanie.

¶ The Collecte.



Almighty and euerlastyng God, whiche doest gouerne all thynges, in heauen and earth, mercifully
here

here the suplications of thy people, and graunte vs thy peace all the daies of our lyfe.

¶ The Epistle.

Rom. xij.



Syng that we haue diuerse gīftes, accordyng to the grace that is geuen vnto vs, if a man haue the gīfte of Prophecie, let hym haue it, that it be agreyng to the fayth. Let him that hath an office, waite on his office. Let him that techeth, take hede to his doctrine. Let him that exhorteth, gyue attendaunce to his exhortacion. If any man giue, let him do it with singleness. Let him that ruleth, do it with diligence. If any mā shewe mercy, let him do it with cherefulness. Let loue be without dissimulacion. Hate that whiche is euill, and cleue vnto that whiche is good: be kynde one to another with brotherly loue. In geuyng honoure, go one before another. Be not slouthfull in the busines which ye haue in hande. Be feruent in spirite. Apply your selues to the tyme. Reioyce in hope: be patient in tribulation. Continue in praier. Distribute vnto the necessitie of the saintes. Be ready to hearbour. Blesse them which persecute you. Blesse I saie & curse not. Be mery with theim that are mery, wepe with theim that wepe, be of like affection one towarde another. Be not high minded, but make your selues equall to them of the lower sorte.

¶ The Gospell.

John. ij.



And the thīrd daie was there a mariage in Cana, a Citie of Galile, and the Mother of Iesus was there. And Iesus was called & his disciples vnto the mariage. And when the wine failed, the mother of Iesus saide vnto him, thei haue no wine. Iesus saide vnto her: womā, what haue I to do with the, mine houre is not yet come, his mother saide vnto the ministers, whatsoeuer he saith vnto you, do it. And ther wer standing there. vi. waterpottes of stone, after the maner of purifiēg of the Jewes, cōteining. ii. or. iii. firkins a pece. Iesus saide vnto the, fil the waterpottes with water. And

And they filled them vp to the brimme. And he sayd vnto them, Drawe out now, and beare vnto the gouernour of the feaste. And thei bare it. When the ruler of the feaste had tasted the water turned into wyne, and knewe not whence it was (but the ministers whiche drue the water knewe) he called the bridgrome and saide vnto him. Eueri manne at the beginnyng dothe set furth good wine and when men be droncken, then that whiche is worste, but thou hast kept the good wine vntill now. This beginnyng of miracles did Iesus in Cana of Galile, and shewed his glory, and his disciples beleued on hym.

The .iii. Sondaie.

The Collecte.



Almightie and euerlasting God, mercifully loke vpon our infirmities, and in all our daungers & necessities, stretche furth thy right hand to help and defende vs through Christe our lord.

The Epistle.



Be not wise in your awne opinions. Recom pence to no man euill for euill. Prouide aforehande thinges honest, not only before God, but also in the sight of all men. If it be possible (as muche as is in you) liue peaceably with al men. Derely beloued, auenge not your selues, but rather gyue place vnto wrath. For it is writen: vengeance is myne, I wil rewarde sayeth the Lorde. Therefore if thine enemye hunger, fede hym: if he thirste, gyue hym drinke. For in so doing, thou shalt heape coales of fire on his heade. Be not overcome of euill, but overcome euill with goodnesse.

The Gospell.



When he was come doune from the mountain, Mach. viij muche people folowed hym. And behold, ther came a Leper and worshypped hym sayeng: Master, if thou wilt, thou canste make me cleane. And Iesus putte furthe his hande, and touched him,

The. iiii. Sondaie aftrē the piphany.

hym, sayeng, I wil, be thou clene, and immediatly his leprosie was clenſed. And Jeſus ſayde vnto hym, tell no man, but go and ſhewe thy ſelf to the Prieſt, and offer the gift (that Moſes commaūded to be offred) for a witneſſe vnto theim. And when Jeſus was entred into Capernaum, there came vnto hym a Centurion and beſought hym, ſayeng: Maſter, my ſeruaunt lieth at home ſycke of the Pally, and is greuouſly payned. And Jeſus ſayde: when I come vnto hym, I wyl heale hym. The Centurion answered and ſayd: ſir, I am not worthy that thou ſhouldeſt come vnder my rooſe, but ſpeake the worde only: and my ſeruaunt ſhal be healed. For I alſo am a man, ſubiecte to the aucthoritie of another, & haue ſouldiours vnder me, and I ſaye to this man go, and he goeth, and to another man come, and he cometh, and to my ſeruaunt do this, and he doeth it. When Jeſus hearde theſe wordes, he meruailed and ſayde to theim that folowed him: Verely I ſay vnto you, I haue not found ſo great fayth in Iſraell. I ſaye vnto you, that many ſhall come from the Eaſt, and weſt, and ſhall reſt with Abraham, Iſaac, and Jacob, in the kyngdome of heauē, but the chyl dren of the kyngdom, ſhal be caſt out into owter darknes, there ſhal be wepyng and gnaſhyng of tethe. And Jeſus ſayde vnto the Centurio. Go thy way, and as thou beleueſt, ſo be it vnto the, and his ſeruaunt was healed in the ſelfſame houre

The. iii. Sondaie.

The Collecte.



W^hiche knoweſt vs to be ſet in the middeſt of ſo many and great daungers, that for mannes frailnes, we cannot alwaies ſtande vpryghtly: Graunte to vs the health of body and ſoule, that all thoſe thynges whiche we ſuffre for synne, by thy helpe we maye wel paſſe and overcome, through Chriſte our Lorde.

The Epistle.

Let



T Every soule submitte hymself vnto the Rom.xiiij.
 authoritie of the higher powers: for there
 is no power but of God. The powers that
 be, are ordeined of God. Whosoever there-
 fore resisteth power, resisteth the ordinaunce
 of God. But thei that resist, shall receive to
 them selues dampnacion. For rulers are not fearfull to
 them that do good, but to them that do euill, wylte thou
 be without feare of the power, do well then, and so shalte
 thou be praised of the same: for he is the minister of God
 for thy wealthe. But and if thou doe that wiche is euill,
 then feare, for he beareth not the sword for naught, for
 he is the minister of God, to take vengeaunce on them
 that do euill, wherfore, ye must nedes obeye, not onely for
 feare of vengeaunce, but also because of conscience, and e-
 uen for this cause paie ye tribute, for thei are goddes mi-
 nisters, seruyng for that purpose. Giue to every mā ther-
 fore his duetie, tribute to whom tribute belongeth: Cu-
 stome, to whom custome is due: feare, to whom feare be-
 longeth: honour, to whom honour pertaineth.

¶ The Gospell.



AND when he entred into a shippe, his disci- Math.vij.
 ples folowed hym. And behold, there arose a
 greate tempest in the sea, in somuche as the
 ship was couered with waues, but he was a
 slepe. And his disciples came to hym, and a-
 woke hym, sayeng: Master, saue vs, we perishe. And he
 saied vnto them, why are ye fearfull, O ye of litle faith:
 Then he arose and rebuked the windes, and the sea, and
 there folowed a greate cauline. But the men marueiled,
 sayeng: what maner of man is this, that bothe wyndes
 and sea obeye hym: And when he was come to the other
 side, in the countrey of the Gergesites, there mette with
 hym twoo possessed of Deuilles, whiche came out of the
 graues, and ware out of measure fearce, so that no man
 might go by that way: And behold, thei cried out, saieng
 O Iesu, thou sone of God, what haue we to do with the:
 Art thou come hether to tormēt vs before the time: And
 E.i. there

there was a good waie of from them, a herd of swyne feeding. So the deuilles besought him, saieng: If thou cast vs out, suffer vs to go into the herd of swine. And he said vnto them, go your waies. Then went thei out & departed into the herd of swine. And behold, the whole herd of swine was caried hedlōg into the sea, and perished in the waters. Then thei that kept theim fled, and went their waies into the citie, and told euery thing and what had happened vnto the possessed of the deuilles. And behold, the whole citie came out to mete Jesus: and when thei sawe hym, thei besought hym that he would depart out of their coastes.

The .v. Sondaie.

The Collect.

Orde we beseeche the to kepe thy churche & household continually in thy true Religion, that thei whiche do leane onely vpon hope of thy heavenly grace, maie euermore be defended by thy mightie power through Christ our Lorde.

The Epistle.

Collos. iij.



Delivered vpon you as the elect of God, tender mercie, kindnes, humblenes of mynd, mekenes, long suffereng, forbeareng one another, & forgiueng one another. If any man haue a quarell against another, as Christe forgauē you, even so do ye. Aboue all these thynges, put on loue, whiche is the bond of perfectnesse. And the peace of God rule your hartes, to the whiche peace ye are called in one body: And se that ye be thankfull. Let the worde of Christ dwell in you plentifully with all wisdomē. Teache and exhort your awne selues in Psalmes and hymnes, and spirituall songes, syngyng with grace in your hartes to the Lorde. And whatsoeuer ye do, in worde or dede, do all in the name of the lorde Jesu, giuyng thākes to God the father by hym.

The Gospell.

The



The kyngdome of heauen is like vnto a mā, Math. xiiij.
 whiche sowed good seede in his fiede: But
 while mē slept, his ennemie came and sowed
 tares emong the wheate, & went his waie.
 But when the blade was sprong vp, and
 had brought furth fruct, then appered the
 tares also. So the seruautes of the housholder came, &
 said vnto him: sir, diddest not thou sowe good seede in thy
 field, frō whence then hath it tares. He said vnto thē: the
 enuious man hath doen this. The seruautes said vnto
 hym: wilt thou then that we go and weede them vp. But
 he said nay, least while ye gather vp the tares, ye plucke
 also the wheat with thē, let bothe growe together vntill
 the haruest: & in the tyme of haruest, I will saie to the re-
 pers, gather ye first the tares, and bind them together in
 sheues to be brent, but gather the wheat into my barne.

¶ The. vi. Sondaie (if there be so many) shall haue the same Col-
 lect, Epistle and Gospell, that was vpon the. v. Sondaie.

¶ The Sondaie

called Septuagesima.

¶ The Collect.

¶ **O** Lord, we beseeche the fauorably to heare the pra-
 yers of thy people, that we whiche are iustly puni-
 shed for our offences, maie be mercifully deliuered
 by thy goodnesse, for the glory of thy name: through Je-
 su Christ our sauour, who liueth & reigneth. worlde. &c.

¶ The Epistle.



¶ **P**erceiue ye not, how that thei whiche run i. Cor. ix.
 in a course, run al, but one receiueth the re-
 ward. So run that ye maie obtain. Euery
 man that proueth masteries, abstaineth
 from all thynges. And thei do it to obtain
 a croune that shal perishe, but we to obtain
 an euerlastyng croune. I therefore, so run not as at an
 vncertain thing. So fight I not, as one that beateth the
 ayre, but I tame my body, and bryng it into subiection.

E. ii. lest

least by any meanes it come to passe, that when I haue preached to other, I my self should be cast awaie.

¶ The Gospell.

Math. xx.



The kyngdome of heauen is like vnto a mā that is an housholder, whiche went out early in the moornyng, to hire labourers into his vineyard. And when the agreement was made with the labourers for a peny a daie, he sent them into his vineyard. And he went out about the thirde houre, and sawe other standyng idle in the market place, and said vnto them. Go ye also into the vineyarde, and whatsoeuer is right, I will gyue you. And thei went their waie. Again, he went out about the. vi. and. ix. houre, and did likewise. And about the. xi. houre, he went out and found other stādyng idle, and said vnto them: why stande ye here all the daie idle? Thei saied vnto hym, because no man hath hired vs. He saieyth vnto them: go ye also into the vineyard, and what soeuer is right, that shall ye receiue. So when euen was come, the lorde of the vineyard saied vnto his steward: call the labourers, and gyue them their hire, beginnyng at the last vntill the first. And when thei did come, that came about the. xi. houre, thei receiued every man a peny. But when the firste came also, thei supposed that they should haue receiued more, & thei likewise receiued every man a peny. And whē thei had receiued it, thei murmured against the goodman of the house, sayeng: these last haue wrought but one houre, and thou hast made them equall with vs, whiche haue borne the burthē and heate of the daie. But he answered vnto one of them, and said. Friend, I do the no wrōg, diddest thou not agre with me for a peny? Take that thyne is, and go thy waye. I will gyue vnto this laste, euen as vnto the. Is it not lawfull for me to doe as me lusteth, with myne awne goodes? Is thyne eye euill, because I am good? So the laste shalbe first, and the first shalbe last. For many be called, but fewe be chosen.

¶ The

The Sondae

Fol. 27.

called Sexagesima.

The Collect.

Orde God, whiche seest that we put not our truste in any thyng that we doe: Mercifully graunt that by thy power, we maie be defended against all aduersitie: through Iesus Christ our Lorde.

The Epistle.



Ve suffer fooles gladly, seying your selues are ij. Cor. xi.
wise. For ye suffer if a man bryng you into bondage: if a man deuoure, if a man take, if a man exalt hymself: if a man smite you on the face. I speake as concernyng rebuke, as though we had been weake in this behalfe. Howbeit, wherein soeuer any man dare be bolde, (I speake foolishly) I dare be bolde also. Thei are hebrues, euen so am I. Thei are Israelites: eue so am I. Thei are the sede of Abraham, euen so am I. Thei are the ministers of Christe (I speake like a foole) I am more: in labours more abundaunt, in stripes aboue measure, in prison more plenteously, in death ofte. Of the Jewes. v. tymes receiued I. xl. stripes saue one: thise was I beatē with rodde. I was ones stoned. I suffred thise shipwracke. Night and daie haue I been in the depe sea. In iourneyeng often: in perilles of waters: in perilles of robbers, in ieopardies of myne awne nacion, in ieopardies among the heathen: in perilles in the citie, in perilles in wildernes, in perilles in the sea: in perilles among false brethren: in labour and trauaill: in watchynges often, in hunger and thirst, in fastynges often: in cold and nakednes: beside the thynges whiche outwardly happē vnto me. I am combred daily, and do care for all congregacions. who is weake, and I am not weake: who is offended, and I burne not. If I muste nedes boast, I will boaste of the thynges that concerne myne infirmities. The God and father of our Lorde Iesus Christ, whiche is blessed for euermore, knoweth that I lye not.

The Gospell.

E. iiii.

when



When much people were gathered together and were come to hym out of all cities, he spake by a similitude. The sower went out to sow his seed: and as he sowed, some fell by the way side, and it was trodden downe and the fowles of the aire deuoured it vp. And some fell on stones, and as sone as it was sprung vp, it withered away, because it lacked moystnes. And some fell among thornes, and the thornes sprang vp with it, and choked it. And some fell on good ground, and sprang vp and bare fruit an. C. fold. And as he said these thynges, he cried: he that hath eares to heare, let hym heare. And his disciples asked hym, sayeng: what maner of similitude is this? And he said, vnto you it is giuen to knowe the secretes of the kyngdome of God: but to other by Parables, that when they se, they should not se, & when they heare, they should not vnderstande. The Parable is this: the seed is the worde of God, those that are beside the waye, are they that heare: then cometh the deuill and taketh awaye the worde out of their hartes, lest they should beleue and be saued. They on the stones, are they whiche when they heare, receiue the worde with ioye, and these haue no rootes, whiche for a while beleue, and in tyme of temptacion go awaye. And that whiche fell among thornes, are they whiche when they haue heard, go furth and are choked with cares and riches, and voluptuous liuyng, and bring furthe no fruit. That whiche fell in the good ground are they, whiche with a pure and good harte, heare the worde and kepe it, and bring furthe fruite through pacience.

The Sondae

called Quinquagesima.

The Collect.

Lord whiche doest teache vs, that all our doynges without charitie are nothyng worthe: sende thy holy Ghoste, and powre in our hartes that mooste

moste excellent gifte of charitie, the verie bonde of peace and all vertues, without the whiche, whosoever liueth is compted deade bfore the: Graunt this, for thy onely sonne Iesus Christes sake.

¶ The Epistle.



Though I speake with tōgues of men and of Angelles, and haue no loue, I am euen as soundyng brasse, or as a tinkelyng cimball. And though I could Prophecie, and vnderstande al secretes and all knowlege yea, if I haue all faithe, so that I could moue Mountaines out of their places, and yet haue no loue, I am nothyng. And though I bestowe al my gooddes to fiede the poore, and though I gaue my body euen that I burned, and yet haue no loue, it profiteth me nothyng. Loue suffereth long & is courteous, loue enuieth not, loue doeth not frowardly, swelleth not, dealeth not dishonestly, seketh not her awne, is not prouoked to anger, thynketh none euill, reioyseth not in iniquitie. But reioyseth in the truthe, suffereth all thynges, beleueth all thynges, hopeth all thynges, endureth all thynges. Though that Prophecyeng faile, either tongues cease, or knowlege vanishe awaie, yet loue falleth neuer awaie. For our knowlege is vnperfect, and our Prophecieng is vnperfect: but when that whiche is perfect is come, then that whiche is vnperfecte shalbe doen awaie. When I was a childe, I spake as a childe, I vnderstode as a child, I ymagined as a child. But assone as I was a manne, I put awaie childishenes. Now we se in a glasse, euen in a darke speakyng: but then shal we se face to face. Now I knowe vnperfectly: But then shal I knowe, euen as I am known. Nowe abideth faithe, hope, and loue, euen these thre: but the chief of these is loue.

¶ The Gospell.



Iesus toke vnto him the. xii, and said vnto the behold, we go vp to Hierusalem, and all shalbe fulfilled: that are written by the Prophetes, of the sonne of manne. For he shalbe deliuered

¶.iii.

vnto

vnto the Gentiles, and shalbe mocked, and dispitefully entreated and spitted on. And when thei haue scourged hym: thei will putte hym to death, and the third daie he shall rise again. And thei vnderstode none of these thynges. And this sayeng was hid from the, so that thei perceiued not the thinges whiche ware spoken. And it came to passe, that as he was come nighe vnto Hiericho, a certain blynd mā sat by the high waies side, beggynge. And whē he heard the people passe by, he asked what it ment and thei saied vnto hym, that Iesus of Nazareth passed by. And he cried, saieng: Iesu thou sonne of Dauid, haue mercie on me. And thei whiche went before rebuked him that he should holde his peace, but he cried so muche the more: thou sōne of Dauid, haue mercy on me. And Iesus stode still, and cōmaunded hym to be brought vnto hym and whē he was come nere, he asked hym, sayeng: what wilt thou that I do vnto the? And he said: Lorde, that I might receiue my sight. And Iesus saied vnto hym: Receiue thy sight, thy faith hath saued the. And immediatly he receiued his sight, and folowed hym, praisynge God And al the people whē thei saue it, gaue praise vnto god

The .i. daie of lent.

¶ The Collect.

A mightie and euerlastyng God, whiche hatest nothyng that thou haste made, and doest forgyue the synnes of all the that be penitent: create and make in vs newe and contrite hartes, that we worthely lamentynge our synnes, and knowlegynge our wretchednesse, maie obtaine of the, the God of all mercie, perfect remission and forgiuenesse, through Iesus Christ.

¶ The Epistle.

Ioel. ij.



Turne you vnto me with all your hartes, with fastyng, weping, & mourning. Rend your hartes, and not your clothes. Turne you vnto the lorde your God, for he is gracious, & mercifull long suffryng, & of great compassion, and redy to pardon wickednes.

wickednesse. Then no doubt he also shall turne and forgive: and after his chastenynge he shall let your encrease remain, for meate and drinke offerynge vnto the Lorde your God. Blowe out with the Trompet in Sion, Proclaime a fastynge, call the congregacion, and gather the people together: warne the congregacion, gather the elders, bryng the children and suckelynges together. Let the bridegrome go furthe of his Chamber, and the bride out of her closet. Let the priestes serue the lorde, betwene the porche and the altar, wepyng, and sayeng: be favourable, O Lorde, be favourable vnto thy people: lette not thyne heritage be brought to suche confusion, least the heathen be lordes thereof, wherefore should they say among the heathen: where is now their God?

The Gospell.



When ye faste, be not sad as the hypocrites Math. vi. are, for they disfigure their faces, that it maie appere vnto men how that they fast. Verely I saie vnto you, they haue their reward. But thou when thou fastest, annoynt thyne hed and washe thy face, that it appere not vnto men, howe that thou fastest, but vnto thy father whiche is in secreete: And thy father whiche seeth in secreete, shall reward the openly. Laye not vp for your selues treasure vpon yearth, where the ruste and motthe doeth corrupte, and where theues breake thorowe and steale. But laie vp for you treasures in heauen where neither rust nor motthe doeth corrupt, and where theues do not breake through, nor steale. For where your treasure is, there will your hartes be also.

The .i. Sondaie in lent

The Collect.

O Lorde, whiche for our sake diddest fast fourtie dayes & fourtie nightes: gyue vs grace to vse suche abstinence, that our fleshe beyng subdued to the spirite,

Spirite, we maie euer obeye thy godly motions in righteousness and true holines, to thy honour and glory, which the liuest and reigneſt. &c.

The Epistle.

ij. Cor. vi.



As helpers exhorte you, that ye receiue not the grace of God in vain. For he saith I haue heard the in a time accepted. And in the daie of saluacion haue I succoured the. Beholde, now is that accepted tyme: behold, now is that daie of saluacio. Let vs giue none occasion of euill, that in our office be found no faulte, but in all thynges let vs behaue our selues as the ministers of God, in muche pacience, in afflictions, in necessities, in anguishes, in stripes, in prisonmentes, in stribes, in labours, in watchynges, in fastynges, in purenesse, in knowlege, in long sufferynge, in kyndenes, in the holy ghost, in loue vnfaigned, in the worde of truth, in the power of GOD: by the armour of righteousness, of the right hand, and of the left: by honour and dishonour: by euill report and good report, as deceiuers, and yet true, as vnknown, and yet known: as dyeng, and beholde, we liue: as chastened, and not killed, as sorowynge, and yet alwaie mery: as poore, and yet make many riche: as hauynge nothyng, and yet possessynge all thynges.

The Gospell.

Math. iij.



Then was Iesus led a waie of the spirite into wilderness, to be tempted of the deuill. And when he had fasted. xl. daies and. xl. nightes, he was at the laste an hungred. And when the tempter came to hym, he saied: If thou be the sonne of GOD, commaunde that these stones be made bread. But he answered, & saied: it is written, man shall not liue by bread onely, but by every worde that procedeth out of the mouth of God. Then the deuill taketh hym vp into the holy cite, and setteth hym vpon a pinnacle of the Temple, and saith vnto hym: if thou be the sonne of God, cast thy self doune hedlōg. For it is written, he shall giue his angels charge

charge ouer the, and with their hādes thei shall hold the
 vp, lest at any time thou dash the thy foote against a stone.
 And Iesus said vnto hym: it is writtē again, thou shalt
 not tempte the Lorde thy God. Again the deuill taketh
 hym vp, into an exceeding highe Mountain, and shewed
 hym all the kyngdomes of the worlde, and the glory of
 them, and saith vnto hym: All these will I gyue the, if
 thou wilt fall doune, and worship me. Then saith Iesus
 vnto hym: auoyde Sathan, for it is written: thou shalt
 worship the Lorde thy God, and hym onely shalt thou
 serue. Then the deuill leaueth hym, and behold, the An-
 gelles came and ministred vnto hym.

The.ii.Sondaie.

The Collect.

Almighty God, whiche doest se that we haue no po-
 wer of our selues, to helpe our selues: kepe thou vs
 bothe outwardly in our bodies, and inwardly in
 our soules, that we may be defended from all aduersities
 whiche maye happen to the body, and from all euill
 thoughtes, whiche maye assaulte and hurte the soule,
 through Iesus Christ. &c.

The Epistle.



Wherefore beseeche you brethren, and exhort you by i, Tessa, iiii
 the lorde Iesus, that ye encrease more and
 more, euen as ye haue receiued of vs, how
 ye ought to walke and please God. For ye
 knowe what commaundemētes we gaue
 you, by our lorde Iesus Christ. For this is
 the will of God, euē your holines, that ye should abstain
 frō fornication, and that euery one of you should knowe
 how to kepe his vessell in holines and honour, and not in
 the luste of concupiscence, as doe the heathen, whiche
 knowe not God. That no mā oppresse & defraude his bro-
 ther in bargainyng, because that the lorde is the auēger
 of all suche thynges, as we told you before and testified.
 For

For God hath not called vs vnto vncleennesse, but vnto holynesse, he therefore that despiseth, despiseth not man, but God whiche hath sent his holy spirite among you.

¶ The Gospell.

Math.xx.



Jesus went thence, and departed into the coastes of Tyre and Sydon: and behold, a woman of Canaan (whiche came out of the same coastes) cryed vnto hym sayeng: haue mercy on me, O lord thou sonne of David My daughter is piteously vexed with a deuill. But he answered her nothyng at all. And his disciples came and besought hym, sayeng: send her awaie, for she crieth after vs. But he answered, and said: I am not sent, but to the losse Shepe of the house of Israell. Then came she and worshipped hym, sayeng: lord helpe me. He answered, and saied: it is not mete to take the childrens breade, and cast it to Dogges. She answered, and saied: truthe lord, for the dogges eate of the crommes, whiche fall from their maisters Table. Then Jesus answered, and saied vnto her: O woman, greate is thy faith, be it vnto the, euē as thou wilt: and her daughter was made whole euen thesame tyme.

The.iii.Sondaie.

¶ The Collect.

We beseeche the almightie God, loke vpo the hartie desires of thy humble seruauntes: & stretch furth the right hand of thy maiestie, to be our defence against all our enemies: through Jesus Christ our lord.

¶ The Epistle.

Ephe.v.



¶ You the folowers of God as dere children, and walke in loue, euen as Christe loued vs, and gaue hymself for vs an Offeryng, and a Sacrifice of a swete sauoure to God. As for fornicacion and all vncleennes, or coueteousnesse, lette it not be ones named among you, as it becometh saintes: or filthinesse, or folishe talkyng, or iestyng whiche

whiche are not comely, but rather geuyng of thanckes. For this ye knowe, that no whozemonger, either vnclane persone, or couetous persone, (whiche is a worshipper of Images) hath any enheritaunce in the kyngdom of Christe, and of God. Lette no man deceiue you with vaine wordes. For because of such thinges cometh the wrathe of God vpon the childre of disobedience. Be not ye therefore companions of them. Ye were somtyme darkenes, but nowe are ye light in the Lorde. walke as children of lighte, for the fruite of the spirite consisteth in all goodnes, and rightuousnes, and truthe, accept that whiche is pleasynge vnto the Lorde, and haue no fellowship with the vnfrutefull workes of darkenes, but rather rebuke them. For it is a shame, euē to name those thinges whiche are done of them in secreete, but al thinges when they are broughte furthe by the lighte, are manifest, for whatsoeuer is manifest, the same is light: wherefore he saith: Awake thou that sleapest, and stande vp from death, and Christe shal geue the light.

¶ The Gospel.

Iesus was castyng out a Deuill, that was domb. And when he had cast out the Deuill, the dombe spake, and the people wondred. But some of theym saide: he casteth out Deuilles through Belzebub the chiefe of the Deuilles: and other tempted him, and required of hym a signe from heauen. But he knowing their thoughtes, said vnto them: Eue ry kingdome deuided againste it selfe, is desolate: & one house dothe fal vpon another. If Sathan also be deuided against hymselfe, howe shall his kyngdome endure? Because ye saie, I caste out deuilles through Belzebub. If I by the helpe of Belzebub cast out deuilles, by whose helpe do your children cast them out? Therfore shal they be your iudges. But if I wyth the fynger of God caste out Deuilles, no doubt the kyngdome of GOD is come vpon you. When a strong man armed watcheth his house, the thinges that he possesseth are in peace. But when a stronger then he cometh vppon hym, and ouercometh

Luc. xi.

J. i.

meth

meth hym, he taketh from hym all his harnesse (wherin he trusted) and deuideth his goodes. He that is not with me, is against me. And he that gathereth not wyth me, skaattreth abrode. When the vncleane spirite is gone out of a man, he walketh throughe drie places, seeking reste. And when he fyndeth none, he saith: I wil returne agayne into my house whence I came out. And when he cometh, he fyndeth it swept and garnished. Then goeth he & taketh to hym .vii. other spirites worse then hymself and they entre in and dwel there. And thende of that mā is worse thē the begynnyng. And it fortuneth, & as he spake these thynges, a certeine woman of the company lifte by her voice, and saide vnto him: happy is the wombe that bare the, & the pappes which gaue the sucke. But he said: yea, happy are they that heare the worde of GOD and kepe it.

The. iiii. Sondaie in Lent.

The Collect.



Raunt we beseeche the almighty GOD, that we, whiche for our euell diedes are worthelpy punished, by the comforte of thy Grace maie merifully be relieved. Throughe our Lorde

Jesus Christe.

The Epistle.

Ga. iiii.



El me ye that desyre to be vnder the law do ye not heare of the law: For it is writ- ten that Abraham had two sonnes, the one by a bonde maide, the other by a free womā. Yea, & he which was borne of the bonde woman, was borne after the flesh, But he wich was borne of the fre womā was borne by promesse: which thinges are spoken by an Allegory. For these are .ii. testamētes, the one from the monnte, Sina, which ēgendreth vnto bondage, which is Agar: For mount Sina, is Agar, in Arabia, & bordreth vpon the citie whiche is now called Hierusalem, and is in bondage with her Chyldren. But Hierusalem which

which is aboue, is free, which is the mother of vs al. For it is witten, reioyce thou baren that bearest no children breake furth and cry thou that trauailest not: for the desolate hath many moe children the she whiche hath an husbände. Brethren we are aftre Isaac, the children of pꝛomes. But as then, he that was borne aftre the flesh, persecuted hym that was borne aftre the spirite: euen so is it now. Neuerthelesse, what saith the scripture: Put away the bonde woman & her sone. For the sonne of the bonde woman, shal not be heyre with the sonne of the free woman. So then Brethren, we are not Children of the bonde woman, but of the free woman.

¶ The Gospel.

Jesus departed ouer the sea of Galile, which is the Ihon, vi.
 sea of Tyberias, and a greate multitude folowed hym, because they sawe his myracles, which he didde on the that ware diseased. And Jesus went vp into a mountaine, and there he sate with his disciples. And Easter, a feast of the Jewes was nigh. whē Jesus then lift vp his eies, and sawe a greate company come vnto him: he said vnto Philip, whence shal we buy breade that these maye eate: This he saide to pꝛoue hym: for he hymselfe knewe what he wolde do. Philip answered him. Two hundred penyworth of brede are not sufficient for them, that euery man maie take a litle. One of his Disciples, (Andrew Symon Peters brother) saith vnto him: There is a lad which hath. v. barley loues, & .ii. fishes: but what are thei among so many: And Jesus saide, make the people sytte doune. There was muche grasse in the place: so the men sate down in nōbre about. v. M. And Jesus toke the bred, & when he had geuen thanckes, he gaue to the disciples, and the Disciples to theym that ware sette doune: and likewise of the fishes, as muche as they wolde. when thei had eaten enough, he said vnto his disciples, Gather vp the broken meate which remaineth, that nothing be lost And thei gathered it together, and filled. xii. Baskettes with the broken meate of the. v. barley loues: which broken meate remained vnto theym that had eaten. Then
 J. ii. had

those men, whē they had sene the miracle that Iesus did saide, this is of a truthe, the same prophete that shoulde come into the worlde.

The .v. Sondaie in Lent.

The Collecte.

We beseeche the almighty God, merifully to loke vpon thy people, that by thy greate goodnes they may be gouerned and p̄serued euermore, bothe in bodie and soule, through Iesus Christ our lord.

The Epistle.

Hebr. ix.



Christe being an highe prieste of good thinges to come, came by a greater and a more perfect tabernacle, not made with handes that is to saie, not of this buyldynge, neyther by the blood of Goates, & Calues, but by hys owne blood he entred in ones into the holy place, and founde eternall redemption. For if the blood of oxen and of goates, and the ashes of a yong cowe, when it was sprinckled, purified the vncleane, as touchyng the purifieng of the fleshe: howe muche more, shal the bloude of Christe (whiche throughe the eternall spirite, offered himself without spot to God) purge your conscience from deade workes, for to serue the liuyng god. And for this cause, he is the mediatur of the newe testament, that through death, whiche chaunced for the redemption of those transgressions that ware vnder the first testament, they which are called, might receiue the promise of eternal enheritaunce.

The Gospel.

Ihon viij.



Whiche of you can rebuke me of sinne. If I saie the truthe, why doe ye not beleue me: he that is of god, heareth goddes wordes: ye therefore heare the not, because ye are not of god. Then answered the Jewes, and said vnto him: Say we not wel that thou arte a Samaritane, and hast the deuil. Iesus answered I haue not the deuil, but I honour my father, and

& ye haue dishonoured me. I seke not myne owne prayse
ther is one that seketh and iudgeth. Verely, verely I say
vnto you: If a mā kepe my sayeng, he shal neuer se death
Then sayde the Jewes vnto hym: Now knowe we that
thou haste the Deuil. Abraham is deade, & the Prophe-
tes: & thou sayest, yf a man kepe my sayeng, he shal neuer
taste of death. Arte thou greater than our father Abra-
ham, whiche is deade: and the Prophetes are deade:
whome makeste thou thy selfe? Jesus aunswered: If
I honour my selfe, myne honoure is nothyng. It is my
father that honoureth me, whiche you say is your God,
and yet you haue not knowē him. But I know him, and
yf I say I knowe hym not: I shalbe a liar like vnto you.
But I knowe hym and kepe his sayeng. Your father A-
braham was glad to se my daye: and he sawe it, and re-
ioysed. Then sayde the Jewes vnto hym: Thou arte not
yet fiftie yere olde, & hast thou sene Abraham? Jesus sayde
vnto them: verely verely, I saye vnto you, ere Abraham
was borne, I am. Then toke thei bp stones to cast at him
but Jesus hid himselfe, and went out of the temple.

The Sondaie next

before Easter.

The Collecte.

Almighty, and euerlastyng God, whiche of thy
tender loue towarde man, hast sent our sauicour
Jesus Chryst to take vpon him our fleshe, and to
suffer death vpon the crosse, that al mankinde should fo-
low the example of his great humilitie, mercifully graūt
that we bothe folow the example of his patience, and be
made partakers of his Resurrection, throughe the same
Jesus Christe our Lorde. Amen.

The Epistle.

In the same mynde be in you, that was also in Philip. ij.
Christ Jesu: whiche when he was in the shape
of God, thought it no robbery to be equal with
god: neuerthelesse, he made himself of no repu-
tacion, takyng on him the shape of a Seruaunt, and be-

J. iiii.

came

came lyke vnto menne, and was founde in his apparelle as a manne, he humbled hymselfe, and became obedient to the deathe, euen the death of the Crosse. Wherefore GOD hath also exalted him on highe, and giuen hym a name, whiche is aboue all names: that in the name of Jesus, euery knee shoulde bowe, bothe of thinges in heauen, and thynges in earthe, and thinges vnder the earth and that al tongues should confesse, that Jesus Christ is the lorde, vnto the praise of God the father.

The Gospel.

Mat. xxvi.



And it came to passe, when Jesus had finished all these sayenges, he sayde vnto hys Disciples: ye knowe that after two daies shalbe Easter, and the Sonne of manne shalbe deliuered ouer to be crucified. Then assembled toguether the chiefe Priestes, and the Scribes and the Elders of the people, vnto the Palace of the highe Prieste (whiche was called Caiphas) and helde a counsaill that they myghte take Jesus by subteltie and kille him. But they saide, not on the holie daie, least there be an bpzore among the people. When Jesus was in Bethany in the house of Symon the Leaper, there came vnto hym a woman hauyng an Alabastrer Boxe of precious oinctemente, and powred it on hys heade, as he sate at the bourde. But when his Disciples sawe it they had indignation, saieng, whereto serueth this waste? This oinctment might haue bene well solde, and geuen to the poore. When Jesus vnderstode that, he saide vnto theym: why trouble ye the woman? For she hath wroughte a good woorkke vppon mee. For ye haue the poore alwaies with you: But me ye shall not haue alwaies. And in that she hath caste this oinctment on my bodie, she didde it to bury me. Verely I saye vnto you, whersoever this gospel shalbe preached in al the worlde, there shall also this be tolde that she hath done, for a memorial of her. Then one of the. xii. which was called Judas Iscariot, went vnto the chiefe priestes

prestes & said vnto them, what wil ye geue me, and I wil
 deliuer him vnto you: And thei appointed vnto him. xxx
 pieces of siluer. And from that tyme furth, he soughte
 oportunitie to betraie him. The first day of swiete bread
 the disciples came to Iesus, saieng to him, where wilt
 thou, that we prepare for the to eate the passeouer: And
 he said: go into the citie, to such a man, and say vnto him
 the master saith my tyme is at hand, I wil kepe my Ea-
 ster by the with my disciples. And the disciples did as Je-
 sus had appointed them, and thei made ready the passe-
 ouer. When the euē was come, he sate doune with the. xii
 And as thei did eate, he said: Verely I say vnto you, that
 one of you shal betray me. And thei ware exceeding sorow-
 full & began euery one of thē to say vnto him. Lord is it
 I: He answered, and said: he that dippeth his hand with
 me in the dishe, the same shal betraie me. The sonne of
 man truly goeth as it is writtē of him, but wo vnto that
 man, by whom the sonne of man is betraied. It had bene
 good for that man, if he had not bene borne. Then Judas
 which betraied him, answered and said: master is it I: He
 saide vnto him thou hast saide. And when they ware ea-
 ting, Iesus toke bread, and when he had giuen thanckes
 he brake it, and gaue it to the disciples, & said: Take, eate,
 this is my body. And he toke the cup, and thanked and
 gaue it thē, saiēg, drink ye al of this, for this is my bloud
 (whiche is of the new testament) that is shed for many
 for the remissio of sinnes. But I say vnto you, I will not
 drinke hencefurth of this frute of the vine tree vntil the
 day when I shal drinke it newe with you in my fathers
 kingdome. And whē thei had said grace, thei wente out
 vnto moūt Oliuete. Thē said Iesus vnto thē. Al ye shall
 be offēded because of me this night. For it is writtē I wil
 smite the shepherd, & the shiepe of the flock shalbe scattred
 abroad: but after I am risen againe, I will go before you
 into Galile. Peter answered & said vnto him, though all
 mē be offēded because of the, yet wil I not be offēded. Je-
 sus said vnto him: Verely I say vnto the, that in this sa-
 me night before the cocke crow, thou shalt deny me thrise

J. iiii.

Peter

The Sonday next before Easter.

Peter saide vnto him, yea, though he I shoulde die with the, yet wil I not deny the. Likewise also, said al the disciples. Thē came Iesus with thē vnto a farine place, (whiche is called Gethsemane,) & said vnto the disciples: sitte ye here, while I go & pray yonder. And he toke with him peter & the two sonnes of zebede, & began to waxe sorrowful & heauy. Then said Iesus vnto them. My soule is heuy, euen vnto the death: tary ye here, & watche with me. And he went a litle further & fel flat on his face, & praied saieng: O my father, if it be possible, let this cuppe passe from me, neuertheles not as I wil but as thou wilt. And he came vnto the disciples, & found thē a slepe, & said vnto peter, what: could ye not watche with me one houre: watch, & pray, that ye entre not into tēptacion, the spirit is willing, but the fleshe is weake. He went away ones againe, & praied saieng: O my father if this cup may not passe away from me except I drynke of it, thy wil be fulfilled, and he came & found them a slepe againe, for their eies ware heauy. And he left them, & went again & praied the third time, saieng thesame wordes. Then cometh he to his disciples, and said vnto them. Slepe on now & take your rest. Behold the houre is at hand, & the sonne of mā is betrayed into the handes of sinners. Rise, let vs be going, behold, he is at hād that doth betray me. While he yet spake lo, Judas one of the nombre of the. xii. came & with him a gret multitude with swordes & stauies sent frō the chief priestes, & elders of the people. But he that betrayed him gaue them a token saieng, whomsoever I kisse, thesame is he, holde him fast. And furthwith he came to Iesus, & said, haile master, & kissed him. And Iesus said vnto him: frēd, wherfore art thou come. Thē came they & laid hādes on Iesus, & toke him. And behold, one of thē that ware with Iesus, stretched out hys hande, and drue his sworde and stroke a seruauent of the high priest, and smote of his eare. Then saide Iesus vnto him, put vp thy sword into the sheath, for al thei that take the sword shal perishe with the sword. Thinkest thou that I can not nowe prais to my father, and he shall geue me euen nowe
more

more then .xii. legions of Angelles. But howe then shall the scriptures be fulfilled: For thus muste it be. In that same houre saide Iesus to the multitude: ye be come out as is ware to a thefe with sweardes and staves, for to take me. I sate daily with you teaching in the tēple and ye toke me not. But al this is done that the Scriptures of the Prophetes might be fulfilled. Then all the disciples forsoke hym and fled. And they toke Iesus, and led him to Caiphas the high priest, wher the scribes & the elders ware assembled. But Peter folowed hym a farre of vnto the high priestes palaice, and went in, and sate wyth the seruantes to see the ende. The chief priest and elders, and al the counseil sought false witnes against Iesus, for to put him to death, but found none. Yea when many false witnesses, came, yet founde thei none. At the last came .ii. false witnesses, & said: This fellow saide, I am able to destroy the temple of god, and to builde it again in .iii. daies. And the chief priest arose & said vnto hym, answerest thou nothyng: why do these beare witnesse againste the. But Iesus helde his peace. And the chiefe priest answered, & saide vnto him. I charge the by the liuing god that thou tel vs whether thou be christ the sonne of god. Iesus said vnto him, thou hast saide. Neuertheles I saie vnto you, herafter shal ye see the sōne of man sittynge on the right hand of power, & cōpyng in the cloudes of the skie. Then the hie priest rent his clothes saieng, he hath spoken blasphemy: what nede we of any more witnesses. Behold now ye haue heard his blasphemie, what thinke ye: They answered and saide, he is worthy to die. Then didde they spitte in his face, & buffeted hym with fystes. And other smote him on the face with the palme of ther handes, saieng, tel vs thou Christe, who is he that smote the: Peter sate without in the court, and a damosel came to hym saieng: thou also wast with Iesus of Galile, but he denied before them all saieng. I wote not what thou saiest. When he was gone out into the porche, an other wenche sawe hym, and saide vnto them that ware there This fellowe was also with Iesus of Nazareth. And
agayne

again he denied wyth an othe saieng: I doe not knowe the mā. After a while came vnto him thei that stod e by, and said vnto Peter: surely thou art euen one of the, for thy speche bewraieth the. Then began he to curse and to sweare that he knew not the man. And immediatly the cocke crue. And Peter remēbred the wordes of Jesu whiche said he vnto him: before the cocke crow, thou shalt denie me thrise, & he went out and wept bitterly. When the mornynge was come, all the chiefe priestes & elders of the people helde a counsaile against Jesus to put hym to death, & brought hym bounde & deliuered hym vnto Pontius Pilate the deputie. The Judas (which had betrayed hym) seing that he was condemned, repēted himself and brought again the xxx. plates of siluer to the chiefe priestes & elders saiēg, I haue sinned betraieng thinnocent blood. And thei saide, what is that to vs: se thou to that. And he cast down the siluer plates in the tēple & departed, & went & hāged himself. And the chief priestes toke the siluer plates, & said: It is not lawful for to put the in to the treasure, because it is the price of blood. And thei toke counsaile & bought with them a potters fielde to bury straungers in. Wherefore the fielde is called the fielde of blood, vntil this daie. Then was fulfilled that which was spoken by Jeremy the Prophete, saieng: & thei toke xxx. siluer plates, the price of him that was valued, whō they bought of the children of Israel, & gaue them for the potters fielde, as the lorde appointed me. Jesus stode before the deputie, & the deputy asked hym saiēg: Art thou the kyng of the Jewes? Jesus saide vnto him thou saiest. And when he was accused of the chiefe priestes, & elders he answered nothyng. Then said Pilate vnto him: hearest thou not how many witnesses thei lay against the. & he answered hym to neuer a word, in so muche that the deputie marueiled gretly. At that feast the deputie was wont to deliuer vnto the people a prisoner, whome they wold desire. He had the a notable prisoner called Barrabas. Therefore, when thei were gathered together Pilate saide, whether will ye that I geue louse vnto you Bar-
rabas

bas, or Jesus which is called christ: For he knew & for enuie thei had deliuered him. whē he was set down to geue iudgement, his wife sent vnto him saiēg, haue thou nothing to doe with that iuste man, for I haue suffred this daie many thinges in my sleape because of him. But the chief priestes & elders, perswaded & people that thei shold aske Barrabas, & destroy Jesus. The deputy answered, & said vnto thē: whether of the twaine will ye that I let lose vnto you: They said Barrabas. Pilat said vnto thē what shal I do then with Jesus, which is called Christ: Thei al said vnto him, let him be crucified. The deputy said, what euil hath he doē: but thei cried more, saiēg, let him be crucified. whē Pilate saw & he could preuaile nothing, but that more busines was made, he toke water & washed hys hādes before the people saieng: I am innocent of the bloude of this iust persone, se ye. Then answered al the people, and said, his bloude be on vs, and on our childrē. Thē let he Barrabas lose vnto thē, & skourged Jesus, & deliuered hym to be crucified. Thē the soldiers of the deputy toke Jesus into the common hal, and gathered vnto hym all the companie, and they striped hym, & put on hym a purple robe, and platted a croune of thornes, & put it vpon his head, and a riede in hys ryght hand, and bowed the knee before hym, and mocked him saieng: Haile king of the Jewes, and when thei had spit vpon him, thei toke the riede and smote hym, on the hed, And after that they had mocked him, they toke the robe of him againe, and put his awne raimēt on him and led him away to crucifie him. And as they came out, thei founde a man of Ciren (named Simon) him they compelled to beare his crosse, & thei came vnto & place whiche is called Golgatha, that is to say a place of dead mens sculles, and gaue him vineigre mingled with gal to drinke. And when he had tasted thereof, he woulde not drynke. when thei had crucified him, thei parted his garmentes and did cast lottes, that it might be fulfilled which was spokē by the prophet: thei parted my garmentes, amōg them, and vpon my vesture did thei cast lottes, And thei
late

late and watched him there, & set vp ouer his heade the
cause of his deathe witten, this is Iesus the kyng of the
Iewes. Then ware there two theues crucified with him
one on the right hād, & an other on the lefte. There that
passed by reuiled hym, waggyng their heades & saieng:
Thou that destroyedst the temple of god, & diddest build
it in thre daies, saue thy selfe. If thou be the sonne of
God come doune from the crosse. Likewise also the high
priestes mocking him, with the scribes, and elders, said
he saued other, himselfe he cannot saue. If he be the king
of Israel, let hym now come doune from the crosse, & we
wil beleue hym. He trusted in God, let hym deliuer hym
now, if he wil haue him, for he said, I am the sōne of god.
The thieues also whiche ware crucified with hym caste
thesame in his tiethe. Fro the .vi. houre, was their dar-
kenes ouer all the lande, vntil the .ix. houre. And aboute
the .ix. houre Iesus cried with a loude voyce saieng: Ely
Ely, lama sabachthany, that is to say: My God, my God
why haste thou forsaken me? Some of them that stode
there, when thei hearde that, said. This man calleth for
Helias, And straight waie one of them ranne and toke
a sponge, and when he had filled it ful of vineigre, he put
it on a riede, & gaue him to drinke. Other saide let be, let
vs se whether Helias will come and deliuer him. Iesus,
when he had cried againe with a loude voice, yelded vp
the ghost. And behold the baile of the temple did rende in
.ii. partes, from the top to the botome, & the earthe didde
quake, & the stones rent, & graues dide open, and manye
bodies of sainctes whiche slept aroise, & went out of the
graues after his resurrection, & came into the holy citie,
& appered vnto many. When the Centurion, & they that
ware with hym watchyng Iesus, sawe the earth quake
& those thynges which happened, thei feared greatly sai-
eng: Truly this was the sonne of god. And many womē
ware there (beholdyng him a farre of,) whiche folowed
Iesus from Galile, ministring vnto hym: Among whych
was Marie Magdalene, and Mary the mother of
James, and Ioses, and the mother of zebedeis children.
Wonedae

Mondaye before Easter.

The Epistle.



What is he this, that cometh fro Edō with ^{Esay. lxxiii.} red coloured clothes of Bosra: (whiche is so costly clothe) and cometh in so mightely with all his strength: I am he that teacheth rightousnes & am of powre to helpe wherfore then is thy clothing red, and thy raimēt like his that treadeth in the wyne presse: I haue troden the presse my selfe alone, and of all people there is not one with me. Thus wil I treade doune mine enemies in my wrath and set my fete vpon them in myne indignacion. And their bloud shall bespryng my clothes, & so wil I staine al my raimēt. For the day of vengeance is assigned in my harte, and the yere when my people shalbe deliuered is come. I looked about me, & there was no man to shewe me any helpe. I marueiled that no man helde me vp. Then I helde me by mine owne arme & my feruentnes susteined me. And thus will I treade doune the people in my wrath, & bathe them in my displeasure, and vpo the earth wil I lay their strength. I wil declare the goodnes of the lorde, yea, & the praise of the lorde for al that he hath gyue vs, for the great good that he hath done for Israell: whiche he hath gyue them of hys owne fauoure, and accordyng to the multitude of hys louyng kindnes. For he sayd: these no doubte are my people & no shrinkyng childre, & so he was their sauour in their troubles, he was also troubled with thē, and the angell that went furth fro his presēce deliuered thē. Of very loue & kyndnes that he had vnto thē, he redeemed thē. He hath borne them, & caried thē vpeuer sence the worlde began. But after they prouoked hym to wrathe and vered hys holy minde, he was their enemy and fought against thē him selfe. yet remembred Israell the olde tyme of Moyses and hys people, sayeng: where is he that brought them from the water of the sea, with thē that fiede his shepe: where

where is he that hath gyuen hys holy spirite among them: he led them by the right hande of Moyses with his glorious arme deu idyng the water before theim (wherby he gat himself an everlastyng name) he led them in the depe as an horse is led in the plaine, that they should not stumble, as a tame beaste goeth in the fielde: and the breath gyuen of God, geueth hym reste.

Thus (O God) hast thou led thy people to make thy self a glorious name with all. Loke doune then frō heauen, and beholde the dwellyng place of thy sanctuary & thy glory. How is it that thy gelousye, thy strength the multitude of thy mercies and thy louyng kyndnes will not be entreated of vs: yet arte thou our father. For Abraham knoweth vs not, neyther is Israell acquainted with vs. But thou lorde art our father & redeimer, & thy name is everlastyng. O lorde wherfore hast thou led vs out of thy waye: wherfore haste thou hardned our hartes that we feare the not: Be at one with vs agayne for thy seruantes sake, & for the generaciō of thine heritage. Thy people haue had but a litle of thy sanctuary in possessiō, for our enemies haue trodē doune the holi place And we ware thine frō the beginnyng when thou wart not their lorde, for they haue not called vpon thy name.

¶ The Gospell.

Mar. xiiii.



After two dayes was Easter, and the dayes of swete bread. And the hye priestes and the scribes sought how they might take him by craft and put hym to death. But they sayde: not in the feast day, lest any busines arise among the people. And when he was in Bethany in the house of Simon the Leper: euen as he sat at meate there came a woman hauyng an Alabaister boxe of oyntment called Narde, that was pure & costly: and she brake the boxe & powred it vpo his head. And ther ware some that ware not content within themselves, and sayde what nedeth thys wast of oyntment: For it might haue bene solde for more then. ccc. pence, & haue bene gyuen vnto the poore. And they grudged agaynst her. And Iesus sayd: let her alone,

alone, why trouble ye her: she hath done a good worke on me. For ye haue poore with you alwaies. And whensoever ye will, ye may do them good, but me haue ye not alwaies. She hath done that she coulde, she came afore hand to anointe my bodye to the buryeng. Clerely, I say vnto you: whersoever this Gospell shalbe preached thoroughout the whole worlde, this also that she hath done shalbe reherced in remembraunce of her.

And Judas Iscarioth one of the .xii. went awaye vnto the hie priestes to betraye hym vnto them. When they harde that, they were glad, & promised that they would gyue hym money. And he sought howe he might conueniently betraye him. And the firste daye of swete breade (when they offered the passeouer) his disciples sayd vnto hym: where wilt thou that we go and prepare that thou mayest eate the Passeouer: And he sent furth two of hys disciples and saide vnto them go ye into the citie, and there shal mete you a man bearyng a pitcher of water, folowe hym. And whether so euer he goeth in, say ye vnto the good man of the house, the maister saith, wher is the ghest chamber, where I shall eate the passeouer with my disciples: and he will shewe you a greate parloure paved and prepared: ther make ready for vs. And hys disciples went furth & came into the cytie, & founde as he had sayde vnto them: and they made ready the passeouer. And when it was now euen tide, he came with the .xii. And as they sat at boorde and dyd eate, Jesus sayde, verely I say vnto you, one of you (that eateth with me) shall betray me. And they began to be sorry, & to saye to hym: one by one, is it I: And another sayde is it I: he aunswered and sayde vnto them: it is one of the twelue, euen he that dippech with me in the platter. The sonne of man truely goeth as it is wrytten of hym, but wo to that man by whome the sonne of man is betrayed: good ware it for that man if he had neuer bene borne. And as they dyd eate, Jesus toke breade, and when he had gyuen thanckes he brake it, and gaue to them and sayde: take eate, this is my body. And he toke the cuppe, and when

G. ii.

he had

he had gyuen thanckes, he toke it to them, and they all dranke of it. And he said vnto them: This is my bloud of the newe Testamente whiche is shed for many. Verely I saye vnto you, I will drynke no more of the fruite of the Wyne vntill that daye that I drinke it newe in the kyngdome of God. And when they had sayed grace, they went out to the mounte Oliuet. And Iesus sayeth vnto them: all ye shalbe offended because of me this night. For it is written, I will smite the shepeheard and the shepe shalbe skattered. But after that I am risen agayne, I will go into Galile before you. Peter sayed vnto hym, and though all men be offended, yet will not I. And Iesus sayth vnto hym: verely, I say vnto the, that this day, euen in this night, before the cocke crowe twise, thou shalte deny me. iiii. tymes. But he spake more vehementely, no: yf I shoulde die with the, I will not deny the. Likewise also sayde they all. And they came into a place whiche was named Gethsemany, and he sayde to his disciples sit ye here while I go aside and praye. And he taketh with him Peter and James and Ihon, and began to waie abashed, and to be in an agony & saied vnto the. My soule is heauy, euen vnto the death, tary ye here and watche. And he went furth a litle & fell downe flat on the grounde, and prayed that yf it ware possible the houre might passe from hym. And he sayd Abba father, all thynges are possible vnto the, take away this cuppe from me: neuerthelesse, not as I will, but that thou wilt be done. And he came and founde them slepyng, & saith to Peter, Symon sleepest thou: Couldeste not thou watche one houre: watche ye and praye lest ye entre into temptation, the spirite truly is ready, but the fleshe is weake. And agayne he went aside and prayed, & spake the same wordes. And he returned and founde them a slepe agayne, for they: eyes ware heauy, neither wylde they what to aunswere him. And he came the thirde tyme, and sayed vnto them. Slepe hence furthe, and take your ease, it is enough, the houre is come, behold the sone of man is betrayed into the handes of sinners: rise vp
let vs

let vs go, lo, he that betraieþ me is at hande. And imme-
diatly whyle he yet spake, commeth Judas (which was
one of the twelue) and with hym a great nombre of peo-
ple with swordes and staues, from the hye priestes and
Scribes and elders. And he that betrayed him, had gy-
uen the a generall token sayeng whosoener I do kysse,
the same is he. Take and leade him away warely. And
assone as he was come, he goeth strayte way to him and
saieþ vnto hym: Gaster Gaster, and kissed hym. And
they layed their handes on him and toke hym. And one
of theym that stode by, drewe out a sworde, and smote a
seruaunt of the hye priestes, and cut of his eare. And Je-
sus aunswered and saied vnto theim: ye be come out as
vnto a thefe, with swordes and staues for to take me. I
was dayly with you in the temple teaching, and ye toke
me not: but these thynges come to passe, that the Scri-
ptures shoulde be fulfilled. And they all forsoke him and
ran awaye. And there folowed hym a certain yong man
clothed in linnen vpon the bare, & the yong men caught
hym, and he left his linnen garment and fled from them
naked. And they led Jesus away to the hye prieste of al,
and with him came all the hye priestes & the elders & the
Scribes. And Peter folowed hym a greate way of (euen
till he was come into the palace of the high prieste) and
he sat with the seruauntes, and warmed hymnselfe at the
fire. And the hye priestes and all the counsaill sought for
witnes against Jesus, to put him to deathe, and founde
none. For many bare false witnes against him, but their
witnesses agreed not together. And there arose certain
and brought false witnes against him, saieng: we heard
hym saye, I will destroye this temple that is made with
handes, and within thre dayes I will bulde another
made without handes. But yet they witnesses agreed
not together. And the hye prieste stode vp among them
and asked Jesus sayeng: aunswereste thou nothyng:
Howe is it that these beare witness agaynst the? But
he helde hys peace, and aunswered nothyng. Agayne
the hye prieste asked hym and sayed vnto hym: arte
thou

Christe the sonne of the blessed: And Jesus sayde I am. And ye shall see the sonne of man sitting on the right hand of power, and coming in the cloudes of heaven. Then the hygh priest rent his clothes & sayed: what nede we any further of witnesses: ye haue heard blasphemye, what thynke ye: And they all condemned hym to be worthy of death. And some began to spitte at hym. And to couer hys face, and to beate hym with fistes, and to saye vnto him: arede, and the seruantes buffeted him on the face. And as Peter was beneth in the palace, there came one of the wenches of the hiest priest, and when she sawe Peter warming himself, she looked on him & sayed. Wast thou also with Jesus of Nazareth: And he denied, sayeng: I know him not, neither wote I what thou saiest. And he went out into the porche, & the cocke crewe. And a damosell (when she sawe hym) began agayn to saye to them that stode by, this is one of them. And he denied it agayn. And anone after they that stode by, sayed agayn vnto Peter, surely thou art one of them, for thou arte of Galilee, and thy speche agreeth therto. But he began to curse, and to sweare sayeng: I knowe not thys man of whome ye speake. And agayn the Cocke crewe, & Peter remembred the worde that Jesus had sayde vnto hym: Before the Cocke crowe twise, thou shalt deny me thre tymes. And he began to wepe.

Tuesday be

fore Easter.

The Epistle.

Esaie. l.



He Lorde God hath opened mine eare, therefore can I not saye, neither withdrawe my selfe: But I offre my backe vnto the smiters, and my chekes to the nippers. I turne not my face from shame and spittynge, and the Lorde God shall helpe me: Therefore shall I not be confounded. I haue hardened my face lyke a flint stone, for I am sure that I shall not come to confusion. He is at hande that iustifieth

fieth me who wil then go to law with me, Let vs stande one agaynste another: yf there be any that will reason with me, let hym come here furthe vnto me. Beholde, the Lorde God standeth by me, what is he then that can condempne me? Lo they shalbe like as an olde cloth, the motthe shall eat them vp.

Therefore whoso feareth the Lorde among you, let hym heare the voyce of his seruaunte. whoso walketh in darkenes, and no light shyneth vpon hym, lette hym put his trust in the name of the Lorde and holde him vp by his God: but take hede, ye al kinde a fire of the wra- the of God, and steare vp the coales, walke on in the gli- steryng of your owne fire, and in the coales that ye haue kyndeled. This commeth vnto you from my hande, na- mely that ye shall slepe in sorowe.

¶ The Gospell.



And anone in the dawnyng, the high prie-
stes helde a counsaill with the Elders & the
Scribes, and the whole congregacion, and
bounde Iesus, and led him away, and deliue-
red him to pylate. And Pilate asked him: art
thou the kyng of the Iues. And he aunswered and sayed
to him: thou sayest it. And the hie priestes accused him of
many thynges. So Pylate asked hym agayne, sayeng:
aunswerest thou nothing: Beholde howe many thyn-
ges they lay to thy charge. Iesus answered yet nothing,
so that Pilate marueiled. At that feast Pilate did deli-
uer vnto them a prisoner, whosoever they wold desire.
And ther was one that was named Barrabas whiche
lay bounde with them that made insurrectiō: he had com-
mitted murther. And the people called vnto him, and be-
gan to desire him, that he would do according as he had
euer done vnto the. Pilate aunswered the sayeng: wil ye
that I let lose vnto you the king of I Jues: For he knew
that I high priestes had deliuered him of enuie. But the
high priestes moued the people that he should rather de-
liuer Barrabas vnto the. Pylate answered agayn and

Mark. xv.

G. iiii.

sayde

sayde vnto them, what wil ye that I then doe vnto hym, whome ye call the kyng of the Iues? And they cried agayne, crucifie hym. Pilate sayde vnto them: what euell hath he doen? And they cried the more feruently, crucifie him. And so Pilate willing to content the people, let Ioue Barrabas vnto them, and deliuered vp Iesus (when he had skourged hym) for to be crucified. And the soldiers led him away into the common halle, and called together the whole multitude, & they clothed hym with purple, & they platted a crowne of thornes & crowned him with all, & began to salute hym: Haile kyng of the Iues. And they smote hym on the hed with a reede, & did spitte vpon hym, and bowed their knees, and worshipped hym. And when they had mocked him, they toke the purple of hym, and put his owne clothes on hym, and led him out to crucifie hym. And they compelled one that passed by, called Symon of Cirene (the father of Alexander & Rufus) whiche came out of the felde, to beare hys crosse. And they brought him to a place named Golgatha (whiche yf a man interprete, is the place of deade mennes skulles) & they gaue hym to drynk, wine mingled with Myrroure, but he receyued it not. And when they had crucified hym, they departed hys garmentes, casting lottes vpon the what euery man shoulde take. And it was about the thirde houre, & they crucified hym. And the title of hys cause was written. The kyng of the Iues. And they crucified with him two theues: the one on his ryght hande, & the other on hys lefte. And the Scripture was fulfilled whiche sayeth, he was compted among the wicked. And they that went by, rayled on hym: wagging their hedes & sayeng: a wretche, thou that destroyest the temple & buildest it agayne in. iiii. dayes: saue thy selfe and come downe from the crosse. Likewise also mocked hym the hye priestes among themselves with the Scribes, & sayed: he saued other men, hymselfe he cannot saue. Let Christ the kyng of Israell descende nowe fro the crosse, that we may se & beleue. And they that ware crucified with hym, checked hym also. And when the sixth houre was come,
darkenes

darkenes arose ouer all the earth vntill the .ix. houre, & at the .ix. houre Iesus cried with a loud voice sayeng E-
 loy, Eloy, lamazabachtany: whiche is (if one interprete
 it) my God, my god, why haste thou forsaken me: And
 some of the that stode by, when thei heard that saide: be-
 holde he calleth for helias. And one ran & filled a spong
 full of vineiger: & put it on a riede, & gaue hym to drinke
 sayeng: let him alone, let vs se whether helias will come
 & take him downe. But Iesus cried with a loude voyce
 and gaue vp the ghost. And the baile of the temple rent
 in .ii. peces, fro the toppe to the botome. And when the
 Centurio (which stode before him) sawe that he so cried,
 & gaue vp the ghost, he said: truly this mā was the sonne
 of God. There were also women a good way of, behol-
 ding him: among whome was Mary Magdalene, and
 Mary the mother of James the litle, & of Ioses, & Mary
 Solome (which also whē he was in Galile had folowed
 hym, & ministered vnto hym) & many other women, whi-
 che came vp with him to Ierusalē. And nowē when the
 euē was come) because it was the day of preparing that
 goeth before the Sabbath) Ioseph, of the citie of Arama-
 thia, a noble counsaillour, which also loked for the kyng-
 dome of God, came and went in boldely vnto Pylate,
 & begged of him the bodye of Iesu. And Pylate maruei-
 led that he was already deade, and called vnto hym the
 Centurio & asked of him whether he had bene any while
 ded. And when he knewe the truth of the Centurion, he
 gaue the body to Ioseph. And he bought a linnen clothe,
 and toke hym downe and wrapped hym in the linnen
 clothe, and layed him in a sepulchre that was hewen out
 of a rocke, and rolled a stone before the dore of the sepul-
 chre. And Mary Magdalene, and Mary Ioses, behelde
 where he was layed.

Wedenſdaye be-

fore Easter.

The Epistle.

where

Hebre, ix.



Here as is a Testamente, there muste also (of necessitie) be the deathe of hym that maketh the Testament. For the testament taketh auctoritie whē men are deade: For it is yet of no value, as long as he that maketh the testament is a liue, for which cause also neither the firste testamente was ordeigned without bloude. For when Moses had declared all the commaundemēt to al the people, according to the lawe, he toke the bloude of Calues and of Goates, with water and purple wolle and Isope, & sprinkeled bothe the boke and all the people sayeng: this is the bloude of the testament, which God hath appointed vnto you. Moreover, he sprinkeled the Tabernacle with bloude also, & all the ministering vessels. And almost al thinges, are by the lawe purged with bloude, and without shedding of blood is no remission. It is nede then that the similitudes of heauēly thinges be purified with suche thinges, but that the heavenly thynges themselues, be purified with better sacrifices then are those. For Christ is not entred into the holy places that are made with handes (whiche are similitudes of true thynges) but is entred into very heauen, for to appere now in the syght of God for vs: not to offere hymselfe often, as the hygh prieste entreth into the holy place euery yere with straunge bloude, for then muste he haue often suffred sence the worlde began. But now in the ende of the world hath he appeared ones, to put sinne to flight by the offering vp of hym selfe. And as it is appointed vnto all men, that they shall ones dye & then cometh the iudgement: euen so Christ was ones offered to take away the sinnes of many, and vnto them that loke for hym shal he appeare agayn without sinne, vnto saluation.

¶ The Gospell.

Luk, xxi.



he feast of swete bread drew nie, which is called Easter, and the hyghe priestes & Scribes sought how they might kil hym, for they feared the people. Then entred Sathan into Judas,

Judas, whose sirc name was Iscarioth (whiche was of the nombze of the twelue) & he went his way & cōmoned with the hie priestes & officers, how he might betray him vnto them. And they ware glad, & promised to gyue him money. And he cōsented, & sought oportunitie to betray hym vnto thē, when the people ware away. Then came the day of swete breade, when of necessitie the Passeouer must be offered. And he sent Peter and Jhon, sayeng: go & prepare vs the passeouer, that we may eate. They sayd vnto hym, where wilt thou that we prepare? And he said vnto thē: beholde, when ye entre into the Citie, there shal a mā meate you bearyng a pitcher of water, him folowe into the same house that he entreth in, and ye shall say vnto the good man of the house: the Master sayth vnto the: where is the ghest chamber, where I shall eate the Passeouer with my disciples? And he shall shewe you a great Parlour paved: there make ready. And they went and found as he had sayd vnto them, and they made ready the Passeouer. And when the houre was come, he sat downe, and the. xii. Apostles with him. And he sayd vnto them: I haue inwardly desired to eate this passe ouer with you before that I suffre. For I say vnto you hence furth wil I not eate of it any more, vntil it be fulfilled in the kyngdome of God. And he toke the cup, & gaue thanks, & sayd: Take this & deuide it among you. For I say vnto you: I will not drinke of the fruite of this vyne vntill the kyngdome of God come. And he toke breade, and when he had gyuen thanks he brake it, & gaue vnto thē sayeng: This is my body, which is geuen for you: Thys do in the remēbrance of me. Lyke wyle also when he had supped, he toke the cup, sayeng: Thys cup is the newe testamente in my bloude, which is shed for you. yet beholde, the hande of him that betrayeth me, is with me on the table. And truely the sonne of mā goeth as it is appointed: but wo vnto that mā, by whom he is betrayed. And they began to enquire among them selues, whiche of them it was that shoulde do it. And there was a strife among thē, whiche of thē shoulde seme to be the greatest.

And

And he said vnto the, the kinges of nations reigne ouer them, & they that haue aucthoritie vpon the, are called gracious: but ye shall not so be. But he that is greatest among you, shall be as the younger, and he that is chief, shall be as he that doeth minister. For whether is greater he that sitteth at meate or he that serueth: Is it not he that sitteth at meate: But I am among you, as he that ministereth. Ye are they whiche haue bidden with me in my temptacions. And I appointe vnto you a kingdome as my father hath appointed to me, that ye may eate, & drinke at my table in my kyngdome, & sit on seates, iudging the. xii. tribes of Israel. And the lord said. Sūnō, Simon, beholde, Sathan hath desired to sifte you, as it ware wheate: but I haue prayed for the, that thy fayth faile not. And when thou art cōuerted, strength thy brethren. And he sayde vnto hym: Lorde I am ready to go with the into prison, and to death. And he sayd: I tel the Peter, the cocke shall not crowe this day, till thou haue denied thrise that thou knoweste me. And he sayde vnto them: when I sent you without wallet, & scrippe, & shoes lacked ye any thing: And they sayd, no. Then sayd he vnto them: but nowe he that hath a wallet, let hym take it vp, & likewise his scrippe. And he that hath no sworde, let him sell his coate & buy one. For I say vnto you, that yet the same which is wrytten, muste be performed in me: euen among the wicked was he reputed. For those thinges which are wryttē of me haue an ende. And they said: Lorde, beholde, here are two swordes. And he sayd vnto them: it is enoughe. And he came out & went (as he was wont) to mounte Oliuet. And the disciples folowed him. And when he came to the place, he saide vnto the: praye, lest ye fall into temptacion. And he gat himselfe frō the about a stones caste, & kneled doune & praied, sayeng: Father, if thou wylte, remoue this cup frō me: neuerthelesse, not my will, but thine be fulfilled. And there appeared an Aungel vnto hym frō heauen, comforting him. And he was in an Agony, & prayed the longer, & hys sweate was lyke droppes of blonde, trickelyng downe to the grounde

grounde. And when he roſe from prayer, & was come to his diſciples, he founde them ſleepyng for heuineſſe: And he ſaide vnto them, why ſleepe ye: Ryſe and praye, leaſt ye fall into temptation. While he yet ſpake, beholde, there came a company, and he that was called Judas, one of the. xii. went before them, and preſſed nyghe vnto Jeſus, to kiſſe him. But Jeſus ſaide vnto him: Judas, betrayeſt thou the ſonne of man with a kiſſe: When they whiche ware about him ſawe what woulde folowe, they ſaid vnto him: Lorde, ſhall we ſmite with the ſworde: And one of them ſmote a ſeruaunt of the high prieſtes, and ſtroke of his righte eare. Jeſus aunſwered and ſaide: Suffre ye thus farre furth. And when he touched his eare, he healed him. Then Jeſus ſaid vnto the high prieſtes and rulers of the temple, and the elders, whiche ware come to him: ye be come out as vnto a thiefe, with ſwordes & ſtaues, when I was daily with you in the temple, ye ſtretched furth no handes againſte me: but this is euen your very houre, and the power of darkenes. Then toke they him and led him, and brought him to the highe prieſtes houſe. But Peter folowed a farre of. And when thei had kindled a fier in the middes of the Palace, and ware ſet doune toguether: Peter alſo ſat doune emong the. But when one of the wenches behelde him, as he ſate by the fier (and looked vpon him) ſhe ſayd: this ſame felowe was alſo with hym. And he denied him, ſayeng: woman, I knowe him not. And after a litle while, another ſawe him, and ſaide: thou art alſo of them. And Peter ſayde: man I am not. And about the ſpace of an houre after, another affirmed, ſayeng: verely, this felowe was with him alſo, for he is of Galile. And Peter ſayd: mā, I wote not what thou ſaiest. And immediatly while he yet ſpake, the cocke crowe. And the lord turned backe and looked vpon Peter. And Peter remembred the worde of the lord howe he had ſaid vnto him: Before the cocke crowe, thou ſhalt deny me thryſe: and Peter went out and wept bitterly. And the men that toke Jeſus mocked him, & ſmote hym. And when they had blyndfolded hym, they ſtrake

h. i.

hym

Thursdaie before Easter.

hym on the face, and asked hym, sayeng: Arde, who is he that smote the. And many other thinges dispitefully sayde they against him. And assone as it was daie, the Elders of the people, and the highe Priestes and Scribes came toguether, and led him in to their counsaill, sayeng: Arte thou very Christe: Tell vs. And he sayde vnto them: yf I tell you ye will not beleue me, and if I aske you, you will not aunswere, nor lette me go. Hereafter shall the sonne of man syt on the ryght hande of the power of God. Then sayd they al: Arte thou then the sonne of God: he sayd: ye saye that I am. And they sayd, what nede we of any further witnesse: For we our selues haue hearde of his owne mouth.

Thursdaie before Easter.

The Epistle.

i. Cor. xi.



In this I warne you of, and commende not, that ye come not toguether after a better maner, but after a worse. For firste of all when ye come toguether in the congregacion: I heare that there is discetion emong you, and I partly beleue it. For there must be sectes emong you, that they whiche are perfect emong you, may be knowen. When ye come toguether therfore into one place, the lordes supper cannot be eaten, for euery man beginneth afore to eat his awne supper. And one is hungrie, and another is droncken. Haue ye not houses to eat and drinke in: Despise ye the congregacion of God, and shame them that haue not: what shall I saye vnto you: Shall I prayse you: In this I prayse you not. That whiche I deliuered vnto you, I receiued of the lorde. For the Lorde Iesu, the same night in which he was betraied, toke breade: And when he had gyuen thanks, he brake it, and saide: Take ye and eat, this is my body, whiche is broken for you. This doe ye in the remembraunce of me. After the same maner also, he tooke the

the cuppe when supper was done, sayeng: This cuppe is the newe testament in my bloude. This doe, as oft as ye drinke it, in remembraunce of me. For as often as ye shal eate this bread, and drinke of this cuppe, ye shall shewe the Lordes death till he come. wherfore, whosoever shal eate of this bread, and drinke of this cuppe of the Lorde vnworthely, shalbe guyltie of the body and bloude of the Lorde. But let a man examine himselfe, and so lette him eate of the bread, and drinke of the cuppe. For he that eateth and drinketh vnworthely, eateth and drinketh his awne dampnacion, because he maketh no difference of the lordes body. For this cause many are weake & sicke among you, and many slepe. For if we had iudged our selues, we should not haue bene Judged. But when we are iudged of the lorde, we are chastened, that we should not be dampned with the world. wherfore my brethren, whē ye come toguether to eate tary one for another. If any man hunger, let him eate at home, that ye come not toguether vnto condemnation. Other thynges wil I set in order when I come.

¶ The Gospell.

The whole multitude of thẽ arose, and led Lu. xxij.
him vnto Pilate. And they began to accuse him, sayeng: we founde this felowe per-
uerting the people, and forbidding to paie
Tribute to Cesar, sayēg, that he is Christ,
a kyng. And Pilate apposed him, sayeng:
arte thou the kyng of the Jewes? he answered him and
saide: thou saiest it. Then said Pilate to the high priestes
and to the people: I finde no faulte in this manne. And
they ware the more fierce, sayeng: he moueth the people,
teaching throughout al Jewry, & began at Galilei, euen
to this place. when Pilate heard mencion of Galiley, he
asked whether the man ware of Galiley. And asone as
he knewe that he belonged to Herodes iurisdiction, he
sent him to Herode, whiche was also at Hierusalem at
that time. And when Herode sawe Jesus, he was exce-
ding glad, for he was desirous to se him of a long season,
H. ii. because

because he had heard many thinges of him, & he trusted to haue sene some miracles done by him. The he questioned with him many wordes. But he answered him nothing. The highe priestes and scribes stode furth, and accused him straightly. And herode with his me of warre, despised him. And when he had mocked him, he araid him in white clothing, & sent him again to Pilate. And thesame daie Pilate and herode ware made frendes together. For before thei ware at variaunce. And Pilate called together the high priestes, and the rulers, & the people, and saide vnto theim: ye haue brought this man vnto me, as one that peruerteth the people: & beholde, I examine him before you, and finde no fault in this man, of those thinges wherof you accuse him, no nor yet herode. For I sent you vnto hym, and lo: nothyng worthy of death is done vnto hym. I will therfore chasten hym, & let him louse. For of necessitie he must haue let one louse to theim at that feaste. And all the people cried at ones, sayeng: away with him, and deliuer vs Barrabas (which for a certain insurrection made in the citie, and for a murder, was cast into prison.) Pilate spake again vnto the willyng to let Jesus louse. But they cried, sayeng: Crucifie him, crucifie hym. he sayd vnto theim the third tyme: what euil hath he done: I find no cause of death in hym. I wyll therfore chasten hym, and let hym go. And they cried with loude voyces, requirynge that he might be crucified. And the voyces of theim, and of the hygh priestes preuailed. And Pilate gaue sentence that it should be as they required, and he let louse vnto theim, hym that (for insurrection and murder) was cast into prison, whome they had desired. And he deliuered to theim Jesus, to do with hym what they would. And as they led hym away they caught one Simō of Cirene, coming out of the field and on him laide thei the crosse, that he might beare it after Jesus. And there followed him a great company of people, and of womē, whiche bewailed & lamented him. But Jesus turned backe vnto theim, and said: ye daughters of hierusalem, wepe not for me: but wepe for your selues, and

ues, and for your chyldren. For beholde, the dayes wyll come, in the whiche they shall saye: happie are the barre, and the wombes that neuer bare, and the pappes which neuer gaue sucke. Then shall they begyn to saye to the mountaynes fall on vs: and to the hilles couer vs. For if they do this in a grene tree, what shall be done in the dry: And there were two euil doers led with him to be slain. And after that they were come to the place whiche is called Caluary there they crucified hym, and the euill doers, one on the ryght hande, and the other on the lefte. Then sayde Jesus: father, forgyue theim, for they wote not what they do. And they parted his raiment and cast lottes. And the people stode and behelde. And the rulers mocked him, with theim, sayeng: he saued other men, let hym saue hymself, if he be very Christ the cholen of god. The souldiours also mocked hym, and came and offered hym Vineiger, and sayde: if thou be the kyng of Jewes, saue thy selfe. And a superscriptio was written ouer him with letters of Greke, and Latine, and Hebrue: this is the kyng of the Jewes. And one of the euill doers, whiche were haged, railed on hym, sayeng: if thou be Christ, saue thy selfe and vs. But the other answered and rebuked him, sayeng: fearest thou not God, seyng thou art in the same dampnacion: we are righteously punished, for we receiue accordyng to our dedes: but this manne hath done nothyng amisse. And he sayde vnto Jesus: lorde, remember me, when thou comest into thy kyngdome. And Jesus sayde vnto hym: Verely I saye vnto the: to daye shalt thou be with me in Paradise. And it was about the sixth houre: and there was a darkenesse ouer all the earth, vntill the nyynth houre, and the Sonne was darkened. And the vayne of the temple did rend, euen thorowe the middes. And when Jesus had cried with a loude voice, he saide: Father into thy handes I cominende my spirite. And when he thus had saide, he gaue vp the ghost. When the Centurion sawe what had happened, he glorified God, sayeng: Verely this was a righteous man. And all the people that came toguether to that syghte,

and sawe the thinges whiche had happened, and note their brestes and returned. And all his acquaintaunce, & the women that folowed him from Galilee stode a farre of, beholdyng these thynges. And behold, there was a man named Ioseph, a counsaillour, and he was a good man and a iust: Thesame had not consented to the counsaill and dede of theim, whiche was of Araniathia, a Citie of the Jewes, whiche same also waited for the kyngdome of God: he went vnto Pilate and begged the body of Iesus, and toke it doune, and wrapped it in a linnen clothe, and laied it in a sepulchre, that was hewen in stone, wherein neuer manne before had bene laied. And that daie was the preparing of the Sabboth, and the Sabboth dwe on. The women that followed after, whiche had come with him from Galiley, behelde the Sepulchre, and howe his body was laied. And they returned, and prepared swete odours and oyntmētes. But rested on the Sabboth daie, according to the commaundemēt.

¶ On good Frydaie.

¶ The Collectes.



Almightie GOD, we beseeche the graciously to beholde this thy family, for the whiche our lord Iesus Christ was contented to be betrayed, and gyuen vp into the handes of wicked men, and to suffre death vpon the crosse: who liueth and reigneth. &c.



Almighty and euerlasting God, by whose spirite the whole body of the churche is gouerned and sanctified: receiue our supplications and praiers, whiche we offer before the, for all estates of men, in thy holy congregaciō, that euery member of thesame in his vocation, and ministerie, may truely & Godly serue the: through our lorde Iesus Christe.



Mercifull God, who haste made all men, and hatest nothyng that thou haste made, nor wouldest the death

death of a sinner, but rather that he should be conuerted and liue: haue mercie vpon all Iewes, Turkes, Infidels, and Heretiques, and take from them all ignorance, hardnes of harte, and contēpte of thy worde: and so fetch them home blessed lorde, to thy flocke, that they may be saued among the remnaunt of the true Israelites, and be made one folde, vnder one Shepeherde Iesus Chiste our lorde: who liueth and reigneth. &c.

The Epistle.



The Lawe (whiche hath but a shadowe of Hebr. x. good thinges to come, and not the very fashion of thinges them selues) can neuer with those Sacrifices, whiche they offer yere by yere continually, make the comers thereunto perfecte. For woulde not then those Sacrifices haue ceased to haue bene offered, because that the offerers ones purged, should haue had no more conscience of synnes? Neuer the lesse, in those Sacrifices is there mencion made of synnes euery yere. For the blood of Oxen and Gotes, cannot take away synnes. wherfore, when he cometh into the worlde, he sayeth: Sacrifice and Offeryng thou wouldest not haue, but a body haste thou ordeined me. Burnt Offerynges also for sinne hast thou not allowed. Then sayde I: lo, I am here. In the beginnyng of the booke it is written of me, that I should do thy will, O God. Abo- ue when he sayeth, Sacrifice and Offeryng, and burnt Sacrifices, and synne Offerynges, thou wouldest not haue, neither haste thou allowed them (whiche yet are Offered by the Lawe) then sayde he: lo, I am here to doe thy will, O God, he taketh awaie the firste, to establyshe the later, by the whiche wyll, we are made holy, euen by the Offeryng of the body of Iesu Chiste, ones for all. And euery Prieste is ready daie ly ministeryng and Offeryng, often tymes one maner of Oblacion, whiche can neuer take awaye synnes. But this manne, after he hath Offered one Sacrifice for synnes, is sette downe for euer on the ryght hande of GOD, and from hence-

furthe tarieth tyll his foes be made his foote stole. For with one offeryng hath he made perfecte for ever, them that are sanctified. The holy Ghoste himselfe also beareth vs recorde, euen when he tolde before: This is the Testament that I will make vnto them. After those daies (saith the Worde) I wil putte my lawes in their hartes, and in their myndes will I write them, and their sinnes & iniquities wil I remembre no more. And wher remission of these thynges is, there is no more offrynge for synnes. Seyng therefore brethren, that by the meanes of the bloud of Iesu, we haue libertie to entre into the holy place, by the newe and liuyng waye, whiche he hath prepared for vs, through the Claile (that is to saie, by his fleshe:) and seyng also that we haue an high priest whiche is ruler ouer the house of God, let vs drawe nigh with a true harte in a sure faithe, sprinkled in our hartes from an euill conscience, and washed in our bodies with pure water: Lette vs kepe the profession of our hope, without waueryng (for he is faithfull that promised) and lette vs consider one another, to the entent that we maye prouoke vnto loue, and to good workes, not forsaking the felowshippe that we haue among our selues, as the maner of some is: but let vs exhort one another, and that so muche the more, because yese that the daie draweth nyghe.

¶ The Gospell.

Iho. xviij.



When Iesus had spokē these wordes he wēt furthe with his disciples, ouer the brooke Cedron, where was a gardine, into the whiche he then entred with his disciples. Judas also whiche betrayed hym, knewe the place: for Iesus oft times resorted thether with his disciples. Judas thē (after he had receiued a band of men and ministers of the high priestes & phariseis) came thether with Lanternes, and fyrebrandes, & weapons. And Iesus knowyng all thinges that shuld come on him, went furth, and sayde vnto them: whome seke ye? They answered him: Iesus of Nazareth. Iesus saide

saied vnto theim. I am he. Judas also whiche betrayed him, stode with theim. Assone then as he had saied vnto theim, I am he, thei went backward, & fel to the ground. Then asked he them againe: whom seke ye? They laide: Iesus of Nazareth. Iesus answered: I haue tolde you, that I am he. If ye seke me therefore, lette these go their waie: that the sayeng might be fulfilled which he spake. Of the which thou gauest me, haue I not lost one. Then Simon Peter hauyng a swoorde, drew it, and smote the high Priestes seruaunt, and cutte of his right eare. The seruautes name was Malchus. Therfore sayeth Iesus vnto Peter, putte vp thy sworde into the sheathe: Shall I not drinke of the cuppe whiche my father hath giuen me? Then the company and the capitaine and the ministers of the Jewes, toke Iesus and bounde hun, and ledde him awaie to Annas firste: for he was father in lawe to Caiphas, whiche was the highe priest the same yere. Caiphas was he that gaue counsaill to the Jewes that it was expediēt that one man should die for the people. And Simon Peter folowed Iesus, and so did another disciple: that disciple was knowē to the high priest, and went in with Iesus vnto the Palace of the hyghe Prieste. But Peter stode at the doore without. Then went out that other disciple (which was knowen to the highe priest) and spake to the Damosell that kepte the doore, and brought in Peter. Then saide the Damosell, that kepte the doore vnto Peter: Arte not thou also one of this mannes disciples? He said: I am not. The seruautes and ministers stode there, whiche had made a fire of coles: for it was colde, and thei warmed theim selues. Peter also stode emong theim, and warmed himselfe. The high priest then asked Iesus of his disciples, & of his doctrine. Iesus answered him: I spake openly in the world I euer taught in the Sinagoge, and in the temple, whether all the Jewes haue resorted, and in secreete haue I sayde nothing. Why askest thou me? Aske them whiche heard me, what I said vnto them. Behold they can tell what I said. whē he had thus spokē, one of the ministers whiche

whiche stode by, smote Iesus on the face, sayeng: aunswere
 rest thou the highe priest so? Iesus answered hym: if I
 haue euill spoken, beare witnes of the euill: but if I haue
 well spoken, why smitest thou me? And Annas sent him
 bounde vnto Caiphas the highe Priest. Simon Peter
 stode and warmed hymselfe. Then saide they vnto hym:
 art not thou also one of his disciples? He denied it, & said:
 I am not. One of the seruantes of the hyghe Priestes
 (his cosin whose eare Peter smote of) said vnto him: did
 not I se the in the Garden with him? Peter therfore de-
 nied again: and immediatly the Cocke crewe. Then led
 they Iesus from Caiphas into the halle of Judgement.
 It was in the mornynge, and they theim selues went not
 into the Judgement halle, least they should be defiled, but
 that they might eate the Pascheouer. Pilate then wet out
 to theim, and saide: what accusation bring you againste
 this man. They answered, and saide vnto hym: if he
 ware not an euil doer, we would not haue deliuered him
 vnto the. Then saide Pilate vnto them take ye him, and
 Judge him after your awne lawe. The Jewes therfore
 saide vnto him: it is not lawefull for vs to put any man
 to death: that the woordes of Iesus myght be fulfilled,
 whiche he spake, signifieng what death he should die.
 Then Pilate entred into the Judgement halle agayne,
 and called Iesus, and saide vnto him: art thou the kyng
 of the Jewes? Iesus answered: Saiest thou that of thy
 selfe, or did other tell it the of me? Pilate answered: am
 I a Jewe: thine awne nacion and highe priestes haue de-
 liuered the vnto me: what hast thou done? Iesus answe-
 red: my kyngdome is not of this worlde, if my kingdome
 ware of this world, the would my ministers surely fight,
 that I should not be deliuered to the Jewes: but now is
 my kingdome not from hence. Pilate therfore said vnto
 hym: arte thou a Kyng then? Iesus answered: thou sa-
 iest that I am a Kyng. For this cause was I borne, and
 for this cause came I into the world, that I should beare
 witnes vnto the truth. And al that are of the truth, hea-
 re my voice. Pilate saide vnto him: what thing is truth?
 And

And when he had sayde this, he went out againe vnto the Jewes, and sayeth vnto theim. I fynde in hym no cause at all: ye haue a custome that I should deliuer you one louse at Easter: wyll ye that I louse vnto you the king of the Jewes? Then cried they all agayne, sayeng: not hym, but Barrabas. The same Barrabas was a murtherer. Then Pilate toke Jesus therfore, and scourged hym. And the souldiours wounde a crowne of thornes, and put it on his heade. And they did on hym a purple garment, and came vnto hym and saide: Haile kyng of the Jewes, & they smote him on the face. Pilate went furth agayne, and saide vnto them, behold, I bryng him furth to you, that you may knowe that I fynde no fault in him. Then came Jesus furthe, wearyng a Crowne of Thorne, and a Robe of Purple. And he saith vnto the, beholde the manne. When the Priestes therefore sawe him, they cried Crucifie hym, Crucifie hym. Pilate saith vnto them: take ye hym and Crucifie hym, for I finde no cause in him. The Jewes answered him: we haue a lawe and by our lawe he ought to die, because he made himself the sonne of God. When Pilate hearde that sayeng, he was the more afraied, and went agayne into the Iudgement Halle, and sayeth vnto Jesus: whence arte thou? But Jesus gaue him no aunswere. Then said Pilate vnto him: Speakest thou not vnto me? Knowest thou not that I haue power to crucifie the, & haue power to louse the? (Jesus answered: thou couldest haue no power at all against me, except it ware geuen the fro above. Therefore he that deliuered me vnto the, hath the more sinne: & fro thece furth sought Pilate meanes to louse him. But the Jewes cried, saicg: if thou let him go, thou art not cesars frende, for whosoener maketh hymselfe a Kyng, is agaynste Cesar. When Pilate hearde that sayeng, he broughte Jesus furthe, and sat doune to gyue sentence in a place that is called the Panement, but in the hebrue tongue Gabbatha. It was the preparing daie of Easter, about the syrth houre. And he saith vnto the Jewes, behold your king. Thei cried, saicg: away with him, away with

with him, crucifie him. Pilate saith vnto them: shall I crucifie your kyng? The highe priestes answered, we haue no kyng but Cesar. The deliuered he him to them to be crucified. And they toke Jesus and led him awaye. And he bare his crosse & went furth into a place, whiche is called the place of dead mennes sculles: but in Hebrue Golgatha, where they crucified hym, & two other with him: On either side one, and Jesus in the midst. And Pilate wrote a title, and putte it vpon the Crosse. The writyng was, Jesus of Nazareth kyng of the Jewes. This title redde many of the Jewes: for the place where Jesus was crucified, was nere to the Citie. And it was writte in Hebrue, Greke, and Latin. Then said the high priestes of the Jewes to Pilate: write not king of the Jewes, but that he saide, I am Kyng of the Jewes. Pilate answered: what I haue written, that I haue written. Then the souldiours, when thei had crucified Jesus toke his garmetes, & made.iiii. partes, to euery souldiour a parte, & also his coate. The coate was without seame, wrought vpon throughout: they sayde therfore among the selues: let vs not deuide it, but cast lottes for it, who shal haue it. That the scripture myght be fulfilled, saieg they haue parted my raiment among theim, and for my coate did they cast lottes. And the souldiours did suche thinges in diede. There stode by the crosse of Jesus, hys mother, and his mothers sister Mary, the wife of Cleophas, and Mary Magdalene. Whē Jesus therfore sawe his mother, and the disciple whome he loued, standyng, he saith vnto his mother: woman, beholde thy sonne. Then saide he to the disciple: beholde thy mother. And from that houre, the disciple toke her for his awn. After these thynges, Jesus knowyng that all thynges were now perfourmed, that the scripture might be fulfilled, he sayeth: I thirste. So there stode a vessell by, full of vineiger: therfore they filled a sponge with vineiger, and wounde it about with ylope, and put it to his mouthe. Assone as Jesus then receyued of the vineiger, he sayde: it is finished, and bowed his head & gaue vpon the gholste.

The

The Jewes therfore, because it was the preparing of the Sabbath, that the bodies should not remain vpon the crosse on the Sabbath daie (for that Sabbath daie was an high daie) besought Pilate, that their legges might be broken, & that thei might be taken doune. Then came the souldiours and brake the legges of the firste, and of the other, whiche was crucified with him. But whē thei came to Jesus, & sawe that he was ded alredy, thei brake not his legges. But one of the souldiours with a speare thurste hym into the side, and furthwith there came out bloud and water. And he that sawe it bare recorde, & his recorde is true. And he knoweth that he saith true, that ye might beleue also. For these thynges ware doen, that the scripture should be fulfilled: ye shal not breake a bone of him. And again another scripture saith: thei shal loke vpon hym, whom thei haue perced. After this Ioseph of Aramathia (whiche was a disciple of Jesus, but secretly for feare of the Jewes) besought Pilate that he might take doune the body of Jesus. And Pilate gaue hym licence: he came therfore and toke the body of Jesus. And there came also Nicodemus (which at the beginnyng came to Jesus by nighte) and brought of Mirre and Aloes mingled together, about an hundred pound weight. Then toke thei the body of Jesus, and wound it in linnē clothes, with the odours, as the maner of the Jewes is to bury. And in the place where he was Crucified, there was a Gardein, and in the Gardein a newe Sepulchre, wherein was neuer manne laied, there laied thei Jesus, therfore because of the preparing of the Sabbath of the Jewes for the Sepulchre was nigh at hande.

Easter euen.

The Epistle.



It is better (if the wil of God be so) that ye suffer for well doying, then for euill doying: forasmuche as Christ hath ones suffered for synnes the iust for the vniust, to bryng vs to God: and

i. Peter. iij.

I. i.

was

was killed as parteining to the fleſhe, but was quickned in the ſpirite. In whiche ſpirite he alſo went & preached to the ſpirites that ware in priſon, which ſometyme had been diſobedient, when the long ſuffering of God was ones looked for, in the daies of Noe, while the Arke was a preparing, wherein a fewe, that is to ſay, eight ſoules ware ſaued by the water, like as Baptiſme alſo now ſa- neth vs: not the putting a waie of the filthe of the fleſhe, but in that a good conſcience conſenteth to God, by the reſurrection of Jeſus Chriſt, whiche is on the right hand of God: and is goen into heauen, Angelles, powers, and might ſubdued vnto hym.

¶ The Goſpell.

Mat, xxvij



When the euen was come, there came a riche man of Aramathia, named Joſeph, whiche alſo was Jeſus diſciple: he went vnto Pilate, & begged the body of Jeſus. Then Pilate commaunded the body to be deli- uered. And when Joſeph had taken the body, he wrapped it in a cleane linnen clothe, and laied it in his new tombe, whiche he had hewen out, euen in the rocke, and rolled a greate ſtone to the doore of the Sepul- chre, and departed. And there was Mary Magdalene, and the other Mary ſitting ouer againſt the ſepulchre. The nexte daie that foloweth the daie of preparing, the high Prieſtes and Pharifees came together vnto Pilate, ſaieng: ſir, we remembre that this deceiuer ſaid, while he was yet aliue: After thre daies I will riſe again. Com- maunde therefore that the ſepulchre be made ſure, vntill the third daie, leaſt his diſciples come and ſteale hym a- waie, and ſaie vnto the people, he is riſen from the dead. and the laſt errour ſhalbe worſe then the firſt. Pilat ſaid vnto theim: ye haue a watche, go your waie, make it as ſure as ye can. So thei wēt, and made the ſepulchre ſure with the watche men, and ſealed the ſtone.

¶ Easter daie.

At moornyng praier, in stede of the Psalme, Come let
vs. &c. These Anthemes shalbe song or saied.

Chryste risyng again from the deade, now dieth not.
Death from hence furthe hath no power vpon hym,
for in that he died, he died but ones to put away sin:
but in that he liueth, he liueth vnto god. And so likewise
compt your selues dead vnto sinne, but liuyng vnto God
in Christ Jesus our Lorde.

Christe is risen again, the firste fructes of theim that
slepe, for seyng that by man came death, by man also
cometh the resurrectiō of the dead. For as by Adam
all men do dye, so by Christ all men shalbe restored to life.

The Collect.

Almighty God, which through thy onely begotten
sonne Jesus Christe, hast overcome death, and ope-
ned vnto vs the gate of euerlastyng life: we hum-
bly beseeche the that as by thy speciall grace preuentyng
vs, thou doest put in our myndes good desires: so by thy
continuall helpe, we maie bryng thesame to good effect:
through Jesus Christ our lorde, who liueth and reig. &c.

The Epistle.

If ye be risen again with Christ, seke those thin- Collos. iij.
ges whiche are aboue, where Christ sitteth on
the right hande of God. Set your affection on
heauenly thynges, and not on yearthly thyn-
ges. For ye are ded, & your life is hid with Christ in God.
Whēsoever Christ (whiche is our life) shal shewe himself,
then shal ye also appere with him in glory. Mortify ther-
fore your yearthly members, fornicacion, vncleannes, vn-
naturall lust, euil concupiscence, & coueteousnes, whiche
is worshippynge of ydolles, for whiche thynges sake, the
wrathe of God vseth to come on the children of vnbelife,
among whom ye walked sometime, when ye liued in the

The Gospell.

The first day of the sabbothes came Mari Mag- Ihon. xx.
dalene earely (whē it was yet darke, vnto the
sepulchre, and saw the stone taken awaie from
the Graue. Then she ran and came to Symon
Peter

J. ii.

Peter

Easter daie.

Peter, and to the other disciple whom Jesus loued, and saith vnto them: thei haue taken awaie the lorde out of the graue, and we cannot tel where thei haue laied him. Peter therfore went furthe, and that other disciple, and came vnto the sepulchre. Thei ran bothe together, and that other disciple did out run Peter, & came firste to the sepulchre. And when he had stouped doune, he sawe the linnen clothes lieng, yet went he not in. Then came Simon Peter folowynghym, and went into the sepulchre and sawe the linnen clothes lye, & the napkin that was aboute his heade, not lieng with the linnen clothes, but wrapped together in a place by it self. Then went in also that other disciple, whiche came first to the sepulchre, and he sawe and beleued. For as yet thei knewe not the Scripture, that he should rise again from death. Then the disciples went awaie again to their awne home.

Monday in

Easter weeke.

The Collect.

Almighty God, whiche through thy onely begottē sonne Jesus Christ, hast overcome death, & opened vnto vs the gate of everlastyng life: we humbly beseeche the, that as by thy speciall grace preuentynghy, thou doest put in our myndes good desires: so by thy continual helpe, we maie brynghesame to good effect: thorough Jesus Christ our lorde: who liueth & reigneth. &c.

The Epistle.

Actes, x.



Peter opened his mouthe, and saied: Of a truth I perceiue that there is no respecte of persons with God, but in all people, he that feareth him and worketh righteousness is accepted with hym. Ye knowe the preaching that God sent vnto the childre of Israell, preachynghpeace by Jesus Christe, whiche is lorde ouer al thynges: whiche preaching was published throughout all Iury (and began in Galile, after the baptisine

ptisme whiche Ihon preached) how God annoynted Jesus of Nazareth with the holy ghoſte, and with power. whiche Jesus went about doyng good, and healyng all that ware oppreſſed of the deuill, for God was with him. And we are witneſſes of al thinges whiche he did in the lande of the Jewes, and at Hieruſalem, whom thei ſlue, and hanged on tree: hym God raiſed vp the third daie, & ſhewed hym openly, not to all the people, but to vs witneſſes (choſen before of God for theſame entent) whiche did eate and drinke with him, after he aroſe from death. And he commaunded vs to preache vnto the people, and to teſtifie that it is he whiche was ordeined of God, to be the Iudge of the quicke and the deade. To hym giue all the Prophetes witneſſe, that throught his name, whoſo- euer beleueth in hym, ſhall receiue remiſſion of ſynnes.

¶ The Goſpell.



¶ Holde, two of his diſciples went that ſame Luk, xxiiiij

daie to a toun called Emaus, whiche was from Hieruſalem aboute thre ſcore furlonges: and thei talked together of all the thinges, that had happened. And it chaunced

while thei comuned together and reaſoned: Jesus him ſelf dre nere, and went with them. But their eyes ware holden that thei ſhould not knowe hym. And he ſaid vnto them: what maner of comunicacions are theſe, that ye haue one to another as ye walke, and are ſadde: And the one of them (whoſe name was Cleophas) answered and ſaid vnto hym: art thou onely a ſtraunger in Hieruſalem, and haſt not knowen the thinges whiche haue chaunced there in theſe daies: He ſaid vnto them: what thynges: And thei ſaid vnto hym: of Jesus of Nazareth whiche was a Prophete, mightie in dede and worde before God, and all the people: and how the high Prieſtes and our rulers, deliuered hym to be condempned to death, and haue crucified hym. But we truſted that it had been he whiche ſhould haue redeemed Iſrael. And as touching all theſe thynges, to daie is euen the third daie, that thei ware doen. Yea, and certain women alſo of our company

made vs astonied, whiche came early vnto the sepulchre and found not his body, and came, sayeng that thei had seen a vision of Angelles, whiche said that he was a liue. And certain of theim whiche ware with vs, went to the sepulchre, and found it euen so as the women had saied: but hym thei sawe not. And he saied vnto the: O fooles, and slowe of harte to beleue all that the Prophetes haue spoken. Ought not Christ to haue suffred these thynges and to entre into his glory: And he began at Moyses and all the Prophetes, and interpreted vnto them in al scriptures whiche ware written of him. And thei drue nigh vnto the toun whiche thei went vnto. And he made as though he would haue goen further. And thei constrained hym, saieng: abide with vs, for it draweth to wardes night, and the daie is farre passed. And he went in, to tarry with them. And it came to passe, as he satte at meate with them, he toke bread and blessed it, and brake & gaue to them. And their eyes ware opened, and thei knewe hym, and he vanished out of their sight. And thei said betwene theim selues: did not our hartes burne within vs, while he talked with vs by the waie, and opened to vs the scriptures: And thei rose vp thesame houre, and returned to Hierusalem, and found the eleuen gathered together, and them that ware with them, saieng: the lord is risen in dede, and hath appered to Symon. And thei told what thynges ware doen in the waie, and how thei knewe hym in breakyng of bread.

Tuesdaie in

Easter wieke.

The Collect.

Al mightie father, whiche hast giuen thy onely sone to dye for our synnes, and to rise again for our iustification: Graunt vs so to putte awaie the leauen of malice and wickednesse, that we maie alwaie serue the in purenesse of liuyng and truthe, through Iesus Christ our Lorde.

The

The Epistle.



¶ Men and brethren, children of the generation of Abraham, and whosoever emōg you feareth God: to you is this woorde of saluacion sent. For the enhabitors of Hierusalem, & their rulers, because thei knewe him not, nor yet the voyces of the Prophe-

Actes. xiii

tes, whiche are red euery Sabboth daie, thei haue fulfilled them in condempnyng him. And when thei found no cause of death in hym, yet desired thei Pilate to kill hym. And whē thei had fulfilled al that ware written of him thei toke hym doune from the tree, and put hym in a Sepulchre. But God raised hym again frō death the third daie, and he was seen many daies of theim whiche went with hym from Galilee, to Hierusalem: whiche are witnessses vnto the people. And we declare vnto you, howe that the promise (whiche was made vnto the fathers) God hath fulfilled vnto their children (euen vnto vs) in that he raised bp Jesus again: euē as it is written in the secōd psalme: thou art my sonne, this daie haue I begotten the. As concernyng that he raised hym bp frō death now we no more to retorne to corrupcion, he saied on this wise: the holy promises made to Dauid, wil I giue faith fully vnto you, wherefore he saith also in another place: thou shalt not suffer thine holy to se corrupcion. For Dauid (after that he had in his tyme fulfilled the will of God) fell on slepe, and was laied vnto his fathers, and sawe corrupcion. But he whom God raised again, sawe no corrupcion. Be it knowen vnto you therfore (ye men and brethren) that through this man, is preached vnto you forgiuenesse of synnes, and that by hym all that beleue, are iustified from all thynges, from which ye could not be iustified by the lawe of Moyses. Beware therefore, least that fall on you, whiche is spoken of in the Prophe-tes: behold ye despisers, and wonder, and perishe ye. For I doe a woork in your daies, whiche ye shall not beleue, though a man declare vnto you.

The Gospell.

I. iiii. Jesus

Luk. xxiij



Jesus stode in the middes of his Disciples: and saied vnto theim: peace be vnto you: it is I, feare not. But thei ware abashed and afraied, and supposed that thei had seen a spirite. And he saied vnto them: why are ye troubled, and why doe thoughtes arise in your hartes: Behold my handes, and my fete, that it is euen I my self. Handle me & se, for a spirite hath no fleshe and bones, as ye se me haue. And when he had thus spoken, he shewed them his handes and his fete. And while thei yet beleued not for ioye, and wondered, he saied vnto them: haue ye any meate: And thei offered hym a pece of a broyled fishe, and of an hony cōbe. And he toke it, and did eate before them. And he saied vnto thē: these are the wordes whiche I spake vnto you, while I was yet with you: that all must nedes be fulfilled, whiche ware writtē of me in the lawe of Moyses, and in the Prophetes, and in the Psalmes. Then opened he their wittes, that thei might vnderstande the scriptures, and saied vnto them: thus it is written, and thus it behoueth Christ to suffer, and to arise again from death the thirde daie, and that repentance and remission of synnes, should be preached in his name, emong all nacions, and must begin at Hierusalem. And ye are witnesses of these thynges.

The. i. Sondaie

after Easter.

The Collect.

Almightie God. &c. As at the Communion on Easter daie.

The Epistle.

i. Ihon. v.



That is borne of GOD, ouercometh the worlde. And this is the victorie that ouercometh the worlde, euen our faithe. Who is he that ouercometh the worlde, but he that beleueth that Jesus is the sonne of God: This Jesus Christ is he that came by water and bloud, not by water onely, but by water and bloude. And it is the spirite

rite that beareth witnesse, because the spirite is trathe. For there are. iiii. whiche beare recorde in heauen, the father, the worde, and the holy ghoſt, and theſe. iiii. are one. And there are. iiii. whiche beare recorde in yerth, the spirite, and water, and bloude, and theſe. iiii. are one. If we receiue the witnes of men, the witnes of God is greater. For this is the witnes of God that is greater, whiche he testified of his ſonne. He that beleueth on the ſonne of god hath the witnesse in hymself. He that beleueth not God, hath made him a liar, because he beleueth not the record that God gaue of his ſonne. And this is the record, how that God hath giuen vnto vs eternall life, and this life is in his ſonne. He that hath the ſonne, hath life: and he that hath not the ſonne of God, hath not life.

¶ The Goſpell.



He ſame day at night, which was the firſt Ihon.xx.
daie of the Sabbathes, when the doores
ware ſhut (where the diſciples ware aſſe-
bled together, for feare of the Jewes) came
Jeſus and ſtoode in the middes, and ſaied
vnto the: peace be vnto you. And when he

had ſo ſaied, he ſhewed vnto the his handes and his ſide.
Then ware the diſciples glad, when thei ſawe the lord.
Then ſaied Jeſus to them again: peace be vnto you. As
my father ſent me, euen ſo ſende I you alſo. And when he
had ſaied theſe woozdes, he breathed on theim, and ſaied
vnto them: receiue ye the holy ghoſt. Whoſoeuers ſinnes
ye remit, thei are remitted vnto theim. And whoſoeuers
ſynnes ye retain, thei are retained.

The.ii.Sondaie

¶ The Collect.

Almighty God, whiche haſte giuen thy holy ſonne
to be vnto vs, bothe a Sacrifice for ſynne, and alſo
an example of godly life: giue vs the grace that we
maie alwaies moſte thankfully receiue that his ineſti-
mable

The.ii.Sondaie.

mable benefite and also daily endeavour our selues, to folowe the blessed steppes of his moste holy life.

The Epistle.

i. Peter, ij.



His is thanke worthy, if a man for conscience toward God, endure grief, and suffer wrong vnderferued. For what praise is it, if when ye be buffeted for your faultes, ye take it patiently: But and if when ye do well, ye suffer wrong and take it paciētly then is there thanke with GOD. For hereunto verely ware ye called. For Christe also suffered for vs, leauyng vs an example that ye should folowe his steppes, which did no sinne, neither was there guile found in his mouth whiche when he was reuiled, reuiled not again: when he suffered, he threatened not, but committed the vengeance to hym that iudgeth righteously, which his awne self bare our synnes in his body on the tree, that we being deliuered from synne, should liue vnto righteousnes. By whose stripes ye ware healed. For ye ware as shepe goyng astraye: but are now turned vnto the Shepherd, and Bisshoppe of your soules.

The Gospell.

Ihon. x.



Christ said to his disciples: I am the good shepeherd, a good Shepeherd giueth his life for the shepe. An hired seruaunt, and he whiche is not the shepeherd (neither the shepe are his awne) seeth the woulfe coming, and leaueth the shepe and flieth and the woulfe catcheth, and skattereth the shepe. The hired seruaunt flieth, because he is an hired seruaunt, and careth not for the shepe. I am the good shepherd & know my shepe, & am knowen of myne. As my father knoweth me, euen so knowe I also my father. And I giue my life for the Shepe: and other shepe I haue, whiche are not of this folde. Them also must I bryng, and thei shall heare my voyce, and there shalbe one folde, and one shepherde.

The.iii.Sondaie.

The

¶ The Collect.

Almightie God, which shewest to all men that be in errour, the light of thy truth, to the entent that thei maie retorne into the way of righteousnes: graunt vnto all thẽ that be admitted into the felowship of Christes religiō, that thei may eschew those thynges that be contrary to their profession, & folow al suche thynges as be agreable to thesame, through our lordē Jesus Christ.

¶ The Epistle.



Dearely beloued, I beseeche you as straungers, i. Peter. ij. and pilgrimes, abstain from fleshely lustes, whiche fight against the soule, and se that ye haue honest conuersacion among the Gentiles, that where as thei backbite you as euill doers, thei maie se your good workes, and praise God in the daie of visitacion. Submit your selues therfore to al maner of men for the Lordes sake, whether it be vnto the Kyng, as vnto the chief hed, either vnto rulers, as vnto theim that are sent of hym, for the punishment of euill doers, but for the laude of thẽ that do well. For so is the will of GOD, that with well doyng, ye maie stoppe the mouthes of foolish and ignorant men, as fre, and not as hauyng the libertie for a cloke of maliciousnes, but euen as the seruantes of God. Honour all men, loue brotherly felowship, feare God, honour the Kyng.

¶ The Gospell.



Jesus said to his disciples: After a while ye Ihon. xvi. shall not se me, and again after a while, ye shal se me, for I go to the father. Then said some of his disciples betwene theim selues, what is this that he saith vnto vs: After a while ye shall not se me, and again after a while ye shall se me, and that I go to the father. Thei say therfore, what is this that he saith after a while: we cannot tell what he saith. Jesus perceiued that thei would aske hym, and said vnto theim, ye enquire of this betwene your selues, because I saied after a while ye shall not se me, and again after a while ye shall se me. Verely verely,

verely, I saie vnto you. Ye shall wepe and lament. But contrary wise the worlde shall reioyce. Ye shall sorowe, but your sorowe shalbe turned to ioye. A woman when she trauaileth, hath sorowe, because her houre is come. But assone as she is deliuered of the child, she remēbryeth no more the anguyshe, for ioye that a manne is borne into the worlde. And ye nowwe therefore haue sorowe. But I wil se you again, and your hartes shall reioyce, and your ioye shall no man take from you.

The.iiii.Sondaie.

¶ The Collect.

Almighty God, whiche doest make the myndes of all faithfull men, to be of one will, graunt vnto thy people, that thei maie loue the thyng whiche thou cōmaundest, and desire that whiche thou doest promesse that emong the sondrie and manifolde chaunges of the world, our hartes may surely there be fixed, wheras true ioyes are to be found, through Christ our Lorde. Amen.

¶ The Epistle.

Iames. i.



Every good gift and euery perfecte gift, is from aboue, and cometh doune frō the father of lightes, with whō is no variablenes, neither shadowe of chaunge. Of his awne will begat he vs, with the worde of truthe, that we should be the first fructes of his creatures. wherfore (dere brythren) let euery man be swift to heare, slowe to speake, slowe to wrath. For the wrath of man worketh not that whiche is righteous before God. wherfore laie apart all fithines, and superfluitie of maliciousnes, and receiue with mekenes the word that is grafted in you, whiche is able to saue your soules.

¶ The Gospell.

Ihon, xvi.



Jesus saied vnto his Disciples, nowwe I go my waie to hym that sent me, and none of you asketh me whether I go: but because I haue said suche thynges vnto you, your hartes are full of

of sorowe. Neuerthelesse, I tell you the truthe, it is expedient for you that I go awaie. For if I go not away, that comforter wil not come vnto you. But if I depart, I wil sende him vnto you. And when he is come, he wil rebuke the worlde of sinne, and of rightuousnesse, & of iudgemēt of sinne, because thei beleue not on me. Of righteousness because I go to my father, and ye shal se me no more. Of iudgement, because the prince of this world is iudged al ready. I haue yet many thinges to saie vnto you, but ye cannot beare theim awaie now. Howe be it, when he is come (whiche is the spirite of truthe) he wil leade you in to all truthe. He shal not speake of himselfe, but whatsoeuer he shal heare, that shal he speake, & he wil shewe you thinges to come. He shal glorifie me, for he shal receiue of mine, and shewe vnto you. All thinges that the father hathe are myne, therefore saide I vnto you, that he shall take of mine, and shewe vnto you.

The .v. Sondaie.

¶ The Collecte.

Iorde from whome al good thynges do come graunte vs thy humble seruauntes, that by thy holy inspiration, we may thinke those thinges that be good, and by thy merciful guidyng, may perfourme the same through our lord Jesus Christe. Amen.

¶ The Epistle.



¶ That ye be doers of the worde, and not James. i. hearers only, deceiuing your owne selues. For if any man heare the worde, & declareth not the same by his workes, he is like vnto a man beholdyng his bodily face in a glasse. For as sone as he hathe looked on himselfe, he goeth his waie, & forgetteth immediatlie what his fashion was. But whoso loketh in the perfecte lawe of libertie, and continueth therein (if he be not a forgetfull hearer, but a doer of the worcke) the same shal be happy in his diede. If any man among you, seme to be de

R. i.

uoute

Ascension daie.

uoute, & refraineth not his tong, but deceiueth his owne harte, this mans deuocion is in vaine. Pure deuocion & vndefiled before God the father, is this: to visite the fatherles and widowes in their aduersitie, and to kieke him selfe vnspotted of the worlde.

¶ The Gospel.

Ihon, xvi.



Verely, verely, I saye vnto you, whatsoeuer ye aske the father in my name, he wil geue it you hetherto haue ye asked nothyng in my name. Aske and ye shal receiue, that your ioy may be ful. These thinges haue I spoken vnto you by prouerbes. The time will come, when I shal no more speake vnto you by prouerbes, but I shal shewe you plainly fro my father. At that day shal ye aske in my name. And I say not vnto you, that I wil speake vnto my father for you. For the father himselfe louethe you because ye haue loued me, and haue beleued that I came oute from God. I went out from the father, and came into the worlde. Againe I leaue the worlde, and go to the father. His disciples said vnto him. Lo now thou talkest plainly & speakest no prouerbe. Now are we sure that thou knowest al thinges, and nedeste not that any man sholde aske the a question, therfore beleue we, that thou camest from god. Iesus answered the, now ye do beleue, behold, the houre draweth nigh, & is already come, that ye shalbe scattred euery man to his owne, & shal leaue me alone. And yet am I not alone, for the father is with me. These wordes haue I spoken vnto you, that in me ye might haue peace for in the worlde shal ye haue tribulation: but be of good chere I haue ouercome the worlde.

Ascension daie.

¶ The Collect.



Raunt we beseeche the almightye god, that like as we do beleue thy onely begotten Sonne our Lord, to haue ascended into the heauens, so we maye also in harte and minde thether ascende, and with him continually dwelle.

The

¶ The Epistle.



In the former treatise (dere Thophilus) Acte. i.
 we haue spoken of all that Iesus began
 to do, and teache, vntil the daie in which
 he was taken vp, after that he (throughe
 the holy Ghost) had geuen commaunde-
 mētes vnto the Apostles, whome he had
 chosen: to whome also he shewed himself
 aliue after his passion (and that by many tokens) appe-
 ryng vnto them. xl. daies, and speaking of the kingdom
 of God, and gathered them together, and commaunded
 them that they should not departe from Ierusalem, but
 to waite for the promise of the father, wherof (saith he)
 ye haue hearde of me. For Ihon truly baptised with wa-
 ter, but ye shalbe baptised with the holy ghost after the-
 se fewe daies. When they therfore ware come together,
 they asked of him saieng, lord wilt thou at this time re-
 store againe the kyngdome of Israel: And he saide vnto
 them, it is not for you to knowe the tynes, or the seasons
 which the father hath putte in his owne power. But ye
 shal receiue power after the holy ghost is come vpon you,
 And ye shalbe witnesses vnto me, not onely in Ieru-
 salem, but also in al Iury, & in al Samaria, and euen vn-
 to the worldes ende. And whē he had spoken these thyn-
 ges, while they beheld he was taken vp on hie, & a cloud
 receiued him vp out of their sight. And while thei looked
 stedfastly vp toward heauen as he went, beholde. ii. men
 stode by them, in white apparel, whiche also said ye men
 of Galile, why stand ye gasing vp into heauen: This sa-
 me Iesus, whiche is taken vp from you into heauen shal
 so come, euen as ye haue sene hym go into heauen.

¶ The Gospel.



Iesus appeared vnto the. xii. as they satte at
 meate, and caste in their tiethe, their vnbe- Mar. xvi.
 liefe, and hardenes of harte, because thei be-
 lieued not thē whiche had sene that he was
 risen again from the dead. And he said vn-
 to them, go ye into al the worlde, and preache the gospel
to all
I. ii.

to al creatures, he that beleueth, and is baptised, shalbe saued. But he that beleueth not shalbe dampned. And these tokens shal folowe theim that beleue, in my name thei shal cast out devils, they shal speake with newe tongues, they shal driue away serpentes. And if they drinke any deadly thyng, it shal not hurte them. They shal laie their hādes on the sicke and they shal recouer. So then when the lord had spoken vnto theym, he was receiued into heauē, & is on the right hand of god. And thei went furth & preached euery where. The lord workyng with thē, and confirmyng the word, with miracles folowing

The Sondaie after the

Ascension daie.

The Collecte.



God the kyng of glozy, whiche haste exalted thine only sonne Iesus Christ, with great triumph vnto thy kyngdome in heauen, we beseeche the leaue vs not comfortlesse, but sende vnto vs thyne holy Ghoste, to comforte vs, and exalte vs vnto thesame place, whether our sauour Christ is gone before, who liueth and reigneth. &c.

The Epistle.

i. Peter. iiii



The ende of al thynges is at hande, be ye therfore sobze, and watche vnto praier, but aboue al thinges, haue feruent loue among your selues, for loue shal couer the multitude of sinnes: Be ye herbours one to another without grudging As euery mā hath, receiued the gift eue so minister thesame one to another, as good ministers of the manifolde grace of god. If any man speake, let hym talke as the wordes of god. If any mā minister, let him do it as of the habilitie whiche God ministreth to him that god in al thinges maie be glorified through Iesus Christe to whome be praise, and dominion for ever, and euer. Amen.

The

The Gospel.



When the comforter is come, whome I will sende vnto you from the father (even the spirite of truthe, whiche procedeth of the father) he shall testifie of me, and ye shall beare witnesse also, because ye haue bene with me from the beginnyng. Ihon. xv

These thinges haue I said vnto you, because you shold not be offended. They shall excommunicate you, yea the tyme shal come, that whosoever killeth you wyl thinke that he doeth God seruice. And suche thynges wylle they do vnto you because they haue not knowen the father, neither yeat me. But these thinges I haue tolde you, that when the time is come, ye maie remembre then that I tolde you.

Whitsonday

The Collecte.

God which as vpon this daie hast taught the hartes of thy faithfull people by the sendyng to theim the light of thy holy spirite: graunt vs by thesame spirit to haue a ryght iudgement in al thinges, and euermore to reioyce in his holie comforte, throughe the merites of Christe Iesu our sauour, who liueth and reigneth with the in the vnitie of thesame spirite one god, worlde without ende. Amen.

The Epistle.



When the fifty daies ware come to an ende thei ware al with one accord together in one place Act. ij.
And soubdainly there came a sounde fro heauen, as it had bene the commynge of a mighty wynde, and it filled all the house where they satte. And there appeared vnto theym clouen tongues like as thei had bene of fire, and it sate vpon eche one of them, and they ware al filled with the holy Ghoste, and beganne to speake with other tongues, even as thesame spirite gaue them vtteraunce.

R. iii.

Then

Then ware dwelling at Jerusalem, Jewes, deuoute men, out of euery nacion of them that are vnder heauen. when this was noised aboute, the multitude came together, and ware astonied because that euery man hearde them speake with his owne language. Thei wondred al & marueiled saieng among theselues, beholde are not al these which speake of Galiley. And how heare we euery man his owne tong, wherin we ware borne: Parthians and Medes, and Elamites, and the inhabiteurs Mesopotamia, and of Iurpe, and of Cappadocia, of Pontus, and Asia, Phrygia and Pamphilia, of Egypt, and of the partes of Libia, which is beside Sirene, and straungers of Rome, Jewes, and Proselytes, Griekes & Arabians, we haue heard them speake in our owne tonges the greate workes of God.

¶ The Gospel.

Ihon, xiiij.



Iesus said vnto his disciples: If ye loue me kieve my commaundementes, and I wyl pray the father, and he shal geue you another comforter, that he mai abide with you for euer, euen the spirite of truthe whom the worlde cannot receiue, because the worlde seeth hym not, neither knoweth him. but ye know him: for he dwelleth with you, and shalbe in you. I wil not leue you comfortles: but wil come to you. yet a litle while, and the worlde seeth me no more: but ye se me. For I liue, and ye shal liue. That daie shal ye know that I am in my father, and you in me, and I in you. He that hath my commaundementes and kepeth them: the same is he that loueth me. And he that loueth me, shalbe loued of my father, and I will loue him, and will shew myne owne self to him. Judas saithe vnto him (not Judas Iscarioth) Lorde, what is done that thou wilt shewe thy selfe vnto vs, & not vnto the worlde. Iesus answered and said vnto him: yf a man loue me, he wil kepe my saienges, and my father wil loue him. And we wil come vnto hym, and dwel with him. He that loueth me not, kepeth not my saienges. And the word which ye heare, is not mine, but the fathers which sent

sent me. These thynges haue I spoken vnto you, beyng yet present with you, but the cōfortour which is the holy ghost whome my father wil send in my name, he shal teache you all thynges, and bryng all thynges to your remembraunce, whatsoeuer I haue saide vnto you. Peace be with you, my peace I geue vnto you, not as the worlde gyuethe, gyue I vnto you. Lette not your hartes be greued neyther feare. Ye haue hearde how I saide vnto you. I go and come againe vnto you. If ye loued me ye wolde verily reioyce, because I saide, I go vnto the father. For the father is greater then I. And now haue I shewed you before it come, that when it is come to passe, ye might beleue. Herafter will I not talke many wordes vnto you. For the prince of this world commeth, & hathe nought in me. But that the worlde may knowe that I loue the father. And as the father gaue me commaundement, euen so do I.

Monday in Whitsun

wieke

The Collecte.

God whiche hast geuen. &c.

As vpon whitsondaie.

The Epistle.



THEN Peter opened his mouthe, and saide. Of a truthe I perceiue that there Act. x. is no respecte of persones with GOD, but in all people he that feareth hym, and woorketh Righteousnesse is accepted with him. Ye knowe the preachyng that GOD sente vnto the chyldren of

Israelle preachynge peace by Iesus Chryste, whiche is Lorde ouer all thynges, whiche preachynge, was published throughout all Iurie, (and beganne in Galiley, after the Baptisme whiche Ihon preached,) howe God anointed Iesus of Nazareth, with the holpe Ghoste and with power. whiche Iesus went about do-

R. iiii.

ying

doing good, and healing al that ware oppressed of the de
uill, for God was with him. And we are witnesses of all
thinges whiche he did in the land of the Jewes & at Je-
rusalem. Whome they slue & hanged on a tree, him God
raised vp the thirde daie, & shewed him openly, not to al
the people, but vnto vs witnesses (chosen before of God
for thesame entēt) whiche did eate and drinke with him
after he arose from death. And he cōmaunded vs to prea-
che vnto the people & to testifie that it is he, whiche was
ordeined of God to be the iudge of quicke & dead. To him
giue all the Prophetes witnesse, that through his name
whosoever beleueth in him shal receiue remissiō of sinnes

while Peter yet spake these wordes, the holy ghost fel
on all them whiche heard the preaching. And they of the
circumcision whiche beleued ware astonied, as many as
came with Peter, because that on the gentiles also was
shed out the gift of the holy ghost. For thei heard thē spea-
ke with tongues, & magnified God. Then answered Pe-
ter, can any mā forbid water, that these should not be ba-
ptised which haue receiued the holy ghost as wel as we:
And he cōmaunded them to be baptised in the name of
the lorde. Then praised they him to tary a fewe daies.

The Gospel.

Ihon, iij.

SO God loued the worlde, that he gaue his only
begotten sonne, that whosoever beleueth in him
should not perishe, but haue everlasting life. For
God sent not his sonne into the worlde to condēpne the
worlde, but that the world through him might be saued.
But he that beleueth on him is not cōdempned. But he
that beleueth not, is condēpned already, because he hath
not beleued in the name of the only begottē sonne of god
And this is the condemnation, that light is come into
the worlde, and menne loued darckenes more then light
because their dedes ware euill. For euery one that euill
doeth hateth the light, neither cometh to the light, least
his dedes should be reprobued. But he that doth the truth
cometh to the light, that his dedes may be known, how
that they are wrought in God.

The

The tuesday after

Whitsondaie.

The Collecte.

God whiche hast geuen. &c.

As vpon whitsondaie.

The Epistle.



hen thapostles whiche ware at Jerusa-
lem hearde say that Samaria had rece-
iued the worde of God: They sent vnto
them peter and Ihon. whiche when thei
ware come doune, praied for theim that
they might receiue the holy Ghoste. For
as yet he was come on none of them, but

Acte. viij.

thei ware baptised only in the name of Christ Iesu. The
layde they their handes on them, and they receiued the
holy Ghoste.

The Gospell.



Verely, Verely, I say vnto you: He that en-
treth not in by the doze into the shepefolde,
but climeth by some other waie, the same is
a thefe and a murtherer. But he that ente-
reth in by the doze, is the shepeherde of the

Ihon. x.

shepe. To him the porter openeth and the shepe here hys
voice, and he calleth his owne shepe by name, and lea-
deth them out. And when he hath sent furthe his owne
shepe, he goeth before theym & the shepe folowe hym, for
thei know his voice. A straunger wil thei not follow, but
wil flie fro him, for thei know not the voice of strangers.

This prouerbe spake Iesus vnto them, but thei vnder-
derstode not what thinges they ware whiche he spake
vnto them. Then said Iesus vnto them againe. Verely,
verely, I say vnto you: I am the doze of the shepe. All(e-
uen as many as came before me) are theues and murthe-
rers, but the shepe did not heare them. I am the doze, by
me if any entre in, he shalbe saufe, and shall go in and out
and fynde pasture. A thefe cometh not but for to steale
kille and destroy. I am come that they myght haue lyfe
and that they might haue it more aboundantly.

Trinitie

Trinitie Sondag.

Trinitie Sondag.

The Collecte.

Almighty and everlastyng God, whiche haste ge-
uen vnto vs thy seruauntes grace by the confessiō
of a true faith, to acknowledge the glory of the eternal
trinitie, and in the power of the deuine Maiestie to wor-
ship the vnitie, we beseeche the that throughe the stedfast-
nes of this faith, we maie evermore be defended from al
aduersitie, whiche liuest and reignest one GOD, worlde
without ende. Amen.

Apoc. iij.

The Epistle.

After this, I looked and behold: A doore was o-
pen in heauen, and the firste voice whiche I
heard, was as it ware of a trompet talkyng
with me, whiche saide, come by hether, and I
wil shew the thinges, which must be fulfilled herafter.
And immediately I was in the spirite: And behold a sete
was set in heauē, & one sate on the seate. And he that sate
was to loke vpon, like vnto a Iaspas stone, & a Sardine
stone. And there was a rainebowe about the seate in si-
ght like vnto an Emerauld. And aboute the seate ware
xiiii. seates. And vpon the seates. xiiii. elders syttyng
clothed in white rainēt, & had on their heades coronas
of golde. And out of the seate proceded lightnings, and
thundrings, and voices, and ther ware. vii. Lampes of
fire, burning before the seate, which are the. vii. spirites
of God. And before the seate, there was a sea of glasse li-
ke vnto Chystal, & in the middest of the seate, and round
about the seate. ware. iiii. beastes ful of eies, before & be-
hind. And the first beast was like a Lion, and the second
beast lyke a calfe, & the thirde beast, had a face as a man
and the fourth beast was like a flieng Eagle. And the. iiii.
beastes hadde eche of them. vi. winges about hym. And
they ware full of eies within. And they did not rest daye
neyther nighte sayeng, Holy, Holy, Holy, Lorde God al
myghtye,

mighty, whiche was, and is, and is to come.

And when those beastes gaue glory and honour, and thanks to hym that sate on the seate (whiche liueth for euer & euer) the .xxiii. Elders felle doune before him that sate on the thzone, and worshipped him that liueth for euer, and cast their coronas before the thzone saieng: thou art worthy o lord (our god) to receiue glory, and honour and power, for thou hast created all thynges and, for thy willes sake they are, and ware created.

¶ The Gospel.



There was a man of the phariseis named Ihon. iij.
Nichodemus, a ruler of the Jewes. The
same came to Iesus by nighte, and saide
vnto hym: Rabby, we knowe that thou
art a teacher come from god, for no man
could do such miracles as thou doest, ex-
cept god ware with him. Iesus answered

and saide vnto him: Verely verely I saie vnto the, except
a man be borne from aboue, he can not see the kyngdome
of God. Nichodemus saide vnto him, how can a man be
borne when he is olde: Can he entre into his mothers
wombe and be borne againe: Iesus answered, verely ve-
rely I say vnto the, excepte a man be borne of water and
of the spirite, he cannot entre into the kyngdome of god

That whiche is borne of the fleshe, is fleshe, and that
whiche is borne of the spirit, is spirite. Maruel not thou
that I saide to the, ye must be borne frō aboue. The wind
bloweth where it lusteth, and thou hearest the sownde
therof, but thou canst not tel whence it cometh nor whe-
ther it goth. So is every one that is borne of the spirite
Nichodemus answered & said vnto him: how can these
thynges be: Iesus answered & said vnto him, art thou
a master in Israel, and knowest not these thinges: Vere-
ly, verely I saie vnto the, we speake that we know, & testi-
fy that we haue sene: and ye receiue not our witnesse. If I
haue tolde you earthly thinges, and ye beleue not: howe
shall ye beleue yf I telle you of heauenlye thynges.
And no manne ascendethe vp to heauen, but he that
came

came doune from heauen, euen the sonne of man whiche is in heauen. And as Moyses lifte vp the Serpent in the wildernes, euen so must the sonne of man be lift vp, that whosoever beleueth in hym, perishe not, but haue euerlastyng life.

The first Sondaie.

aftrre Trinitie Sondaie.

The Collecte.



O the strength of al them that trust in the mercifully accept our praier: And because the weakenes of our mortall nature can doe no good thinge without the, graunte vs the helpe of thy grace, that in keepyng of thy commaundementes we may please the bothe in will and dede: throggh Iesus Christ our lord.

The Epistle.

1. Iho. 11ij.



Dearely beloued, let vs loue one another: for loue comineth of god. And euery one that loueth, is borne of God, and knoweth God. He that loueth not, knoweth not God. For God is loue. In thys apperethe the loue of God to vs warde, because that God sente hys onely begotten sonne into the worlde, that we might lyue throughe him. Herin is loue, not that we loued god, but that he loued vs, and sente hys sonne to be the agremente for our synnes.

Dearely beloued, yf **GOD** so loued vs, we ought also one to loue another. No man hath sene God at any tyme. If we loue one another, God dwelleth in vs and his loue is perfect in vs. Hereby knowe we that we dwell in him and he in vs: because he hath geuen vs of his spirite. And we haue sene, and do testifie that the father sente the sonne to be the sauour of the worlde. whosoever confesseth that Iesus is the sonne of God, in him dwelleth God, and he in God, and we haue knowen and beleued the

the loue that God hath to vs.

God is loue, and he that dwelleth in loue, dwelleth in God, and God in hym. Herein is the loue perfecte in vs, that we shoulde truste in the day of iudgemēt. For as he is, euē so are we in this worlde. There is no feare in loue but perfect loue casteth out feare, for feare hath painefulnesse. He that feareth, is not perfect in loue. We loue hym for he loued vs first. If a man say: I loue God, & yet hate his brother, he is a lyar. For how can he that loueth not his brother whome he hath sene, loue God whō he hath not sene? And this cōmaundement haue we of him: that he whiche loueth God, shoulde loue his brother also.

¶ The Gospel.



There was a certaine riche man, whiche was clothed in purple, and fyne whyte, and fared Luc. xvi. deliciouslie euery daie. And there was a certaine begger named Lazarus, whiche laie at his gate full of sores, desirynge to be refreshed with the crommes whiche fell from the riche mannes borde, & no man gaue vnto hym. The dogges came also and licked his sores. And it fortunēd that the begger died, & was caried by the Aungelles into Abrahams bosome. The riche man also died and was buried. And beyng in helle in tormentes, he lifte vp his eyes and sawe Abraham afarre of, and Lazarus in his bosome, and he cried & said: Father Abraham, haue mercie on me, and sende Lazarus that he may dippe the tippe of his fynger in water, and coole my tongue, for I am tormented in this flambe. But Abraham said: Sonne, remembre that thou in thy life time receiuedest thy pleasure: and contrary wise Lazarus receiued paine. But now he is comforted, & thou art punished. Beyondē al this, betwene vs and you there is a greate space sette, so that they whiche woulde go from hence to you cānot: neither may come from thence to vs. Thē he said, I pray the therfore father, sende hym to my fathers house (for I haue fyue brethzen) for to warne theim, leaste they come also into this place of tormente. Abraham saide vnto hym: They haue Moyses & L. i. the

the Prophetes let them heare them. And he saide: Nay father Abraham, but if one come vnto thein from the deade, they wille repent. He said vnto hym: if thei heare not Moses and the Prophetes, neither will they beleue though one rose from death againe.

The.ii. Sondaie.

The Collecte.

Orde make vs to haue a perpetuall feare and loue of thy holy name, for thou neuer failest to helpe & gouerne thein whome thou doest bryng vp in thy stedfast loue: graunt this, &c.

The Epistle.

1. Ihon. iij.



Arueile not my brethzen though the worlde hate you. We knowe that we are translated from deathe vnto lyfe, because we loue the brethzen. He that loueth not his brother, abideth in death. Whosoever hateth his brother is a māsleer. And ye knowe that no mansleer hath eternall lyfe abidyng in hym. Hereby perceiue we loue: Because he gaue his lyfe for vs: and we ought to geue our liues for the brethzē. But whoso hath this worldes good: and seeth his brother haue nede: and shutteth vp his compassion from hym, howe dwelleth the loue of God in hym? My babes, let vs not loue in worde, neither in tongue: but in dede and in verite. Hereby we knowe that we are of the veritie, and can quiete our hartes before hym. For if our harte condempne vs, God is greater then our harte, and knoweth al thynges. Derely beloued, if our harte condempne vs not, the haue we trust to God warde: and whatsoeuer we aske, we receyue of hym, because we kepe his commaundementes, and doe those thynges whiche are pleasaunt in his sighte. And this is his Commaundemente, that wee beleue on the name of his sonne Iesus Christe, and loue one another, as he gaue commaundement. And he that kepeth his commaundementes, dwelleth in hym, and he in hym, and

and hereby we knowe that he abideth in vs, euen by the spirite whiche he hath geuen vs.

The Gospell.



A Certaine man ordeined a greate supper, and had many, and sent his seruauntes at supper tyme to saye to them that ware bidden: come, for al thynges are now ready. And thei al at ones began to make excuse. The first sayed vnto hym: I haue bought a Farne, and I must nedes go, and see it, I pray the haue me excused. And another saide: I haue bought fyue yoke of Oxen, & I go to proue theim, I praie the haue me excused. And another saide, I haue married a wyfe, and therefore I cannot come. And the seruaunt returned, and brought his master worde againe therof. Then was the good man of the house displeased, & saide to his seruaunt: Go out quickly into the stretes, and quarters of the Citie, and bryng in hether the pooze and feble, and the halt and blynde. And the seruaunt saide: Lorde, it is done as thou hast commaunded, & yet there is rounge. And the Lorde said vnto the seruaunt: go out vnto the hye wayes and hedges, and compelle them to come in, that my house may be filled. For I say vnto you that none of these men whiche ware bidden, shal taste of my supper. Luc. xiiij.

The. iij. Sondaie.

The Collecte.

Lorde we beseeche the mercifully to heare vs, & vnto whome thou haste geuen an hartie desire to praie: Graunt that by thy mightie aide, we may be defended, through Iesus Christe our Lorde.

The Epistle.



Submit your selues euery mā to another, knytte your selues together in lowlines of minde. For God resisteth the proude, and geueth grace to the humble: submitte your selues therfore vn-

L. ii.

Der

der the mightie hande of God, that he maye exalte you, when the tyme is come. Caste all your care vpon hym: for he careth for you. Be sobre, and watche: for your aduersarie the Deuil, as a roaryng Lyon walketh aboute, sekynge whom he may deuoure: whom resiste stedfast in the Faith, knowynge that the same afflictions are appointed vnto your brethren that are in the worlde. But the God of all grace, whiche hath called vs to his eternal grace by Christe Iesu, shal his owne selfe (after that ye haue suffred a litle affliction) make you perfect: settle strength, and stablishe you. To hym be glory and dominion for euer and euer, Amen.

The Gospel.

Luc. xv.



THEN resorted vnto hym, all the Publicanes and synners for to heare hym. And the Phariseis, and Scribes murmured, sayeng. He receyueth synners and eateth with them. But he put furthe this Parable vnto them, sayeng: what man among you hauynge an hundred shepe (if he lose one of theim) doeth not leaue ninetie and nyne in the wilderness, and goeth afre that whiche is losse, vntill he fynde it: And when he hath found it, he laieth it on his shoulders with ioye. And assone as he cometh home, he calleth together his louers and neighbours, sayeng vnto them: reioyce with me, for I haue founde my shepe whiche was losse. I say vnto you, that likewyse ioye shalbe in heauen ouer one synner that repenteth, more then ouer ninetie & nine iust persones, whiche nede no repentaunce.

Either what woman (hauynge ten grotes, if she lose one) doeth not light a candle, and swepe the house, and seke diligently til she fynde it: And when she hath found it, she calleth her louers and her neighbours together, sayeng: Reioyce with me, for I haue founde the grote whiche I losse. Likewyse I saye vnto you, shall there be ioye in the presence of the Angelles of GOD, ouer one synner that repenteth.

The

The. iiii. Sondaie.

The Collecte.

GOD the protectour of al that trust in the, without whome nothyng is stronge, nothyng is holy, encrease and multiplie vpon vs thy mercy, that thou beyng our ruler & guide we may so passe through thynge temporal, that we finally lose not the thynge eternal. Graunt this heauenly father, for Jesu Christes sake our Lorde.

The Epistle.

Suppose that the afflictions of this lyfe are not worthie of the glory, whiche shalbe shewed vpon vs. For the feruent desire of the creature abideth looking whē the sonnes of God shal appere, because the creature is subdued to vanitie againste the will therof, but for his wil whiche hath subdued the same in hope. For the same creature shalbe deliuered frō the bondage of corrupcion, into the glorious libertie of the sonnes of GOD. For we knowe that every creature groneth with vs also, and traueileth in paine, euen vnto this tyme: not onely it, but we also whiche haue the first frutes of the spirite, mourne in our selues also, and waite for the adoption (of the children of God) euen the deliuerance of our bodies. Rom. viij.

The Gospell.

Be ye mercifull, as your father also is merciful. Judge not, and ye shal not be iudged. Condempe not, and ye shal not be condemned. Forgyue, and ye shalbe forgyuen. Gyue, and it shalbe gyuen vnto you, good meASURE and pressed downe, and shaken together and runnyng ouer shal mē geue into your bosomes. For with the same meASURE that you mete with all, shall other men mete to you againe. And he put furthe a similitude vnto them. Can the blynde leade the blynde? Doe they not both fall into the ditch? The Disciple is not aboue his Maister: every Luc. vi.

L. iii. man

man shalbe perfecte, euen as his maister is. Why seeest thou a mote in thy brothers eye, but considerest not the beame that is in thine owne eye: Either how canst thou say to thy brother: Brother let me pul out the mote that is in thyne eye, when thou seeest not the beame that is in thyne owne eye. First thou ypocrite, caste out the beame out of thyne owne eye, then shalt thou see perfectly to pul out the mote that is in thy brothers eye.

The. v. Sondaie.

The Collecte.

G Raunt Lorde we beseeche the, that the course of this worlde may be so peaceably ordred by thy gouernance: that thy congregacion may ioyfully serue the in al godly quietnes, through Jesus Christ our Lorde.

The Epistle.

i. Pet. iiij.

BE you al of one minde, and of one harte, loue as brethzen, be pitiful, be courteous (meke) not reddyng euill for euill, or rebuke for rebuke: But contrary wise blesse, knowyng that ye are therunto called, euen that ye should be heires of the blessing. For he that doeth long after lyfe, & loueth to se good dayes, let hym refraine his tongue from euill, and his lippes that thei speake no guyle. Let hym eschewe euil, and do good. Let him seke peace and ensue it. For the eyes of the Lorde are ouer the rightuous, and his eares are open vnto their prayers. Againe, the face of the Lorde is ouer them that do euill.

Moreover who is he that wil harne you, if ye folowe that whiche is good: yea, happy are ye, if any trouble happen vnto you for rightuousnesse sake. Be not ye afrayed for any terror of them, neyther be ye troubled, but sanctifie the Lorde God in your hartes.

The Gospel.

Luc. v.



I came to passe that when the people pressed vpon hym, to heare the worde of God, (he stode by the

the lake of Genazareth) and sawe two shippes stande by the lakes syde, but the fisher menne ware gone out of theim, and ware washyng their nettes. And he entred into one of the shippes (whiche perteyned to Symon) and praied hym, that he woulde thurst out a litle from the lande. And he satte downe, and taught the people out of the shippe. When he had lefte speakyng, he saide vnto Symon: Lanche out into the depe, and lette slippe your nettes to make a draught. And Symon aunswere, and saide vnto hym: Maister, we haue laboured all night, and haue taken nothyng. Neuerthelesse, at thy commaundement, I will lose furth the nette. And when he had thus done, they enclosed a great multitude of fishes: but their nette brake, and they beckened to their felowes (whiche ware in the other shippe) that thei should come and helpe them. And they came & filled bothe shippes, that they sonke againe.

When Symon Peter sawe this, he fell doune at Iesus knees, sayeng: Lorde, go from me, for I am a synful mā. For he was astonied, and all that ware with hym, at the draught of fishes whiche they had taken, and so was also James and Ihon the sonnes of zebede, whiche ware parteners with Symon. And Iesus said vnto Symon: Feare not, from hence furth thou shalt catche men. And they brought the shippes to lande, and forsoke all, and folowed hym.

The. vi. Sondae.

The Collecte.

God whiche hast prepared to theim that loue the, suche good thynges as passe all mannes vndersta- dyng: powre into our hartes, suche loue towarde the, that we louyng the, in all thynges may obteyne thy promises, whiche excede al that we can desyre, throughe Iesus Christe our Lorde.

The Epistle.

L. iiii.

Knowe

Rom. vi.



Nowe ye not, that al we whiche are baptised in Iesus Christe, are baptised to dye with hym: we are buried then with hym by Baptisme for to dye: that likewise as Christ was raised from death, by the glory of the father euen so we also shoulde walke in a newe lyfe. For if we be grafted in death lyke vnto hym: euen so shall we be partakers of the holy resurrectiō. knowyng this, that your olde manne is crucified with hym also, that the body of synne might vtterly be destroyed, that hence furthe we shoulde not be seruauntes vnto synne. For he that is deade, is iustified from synne.

Wherfore, if we be deade with Christe, we beleue that we shal also lyue with hym, knowyng that Christ beyng raised from death, dieth nomore. Death hath nomore power ouer hym. For as touchyng that he dyed, he dyed concernyng synne ones. And as touching that he liueth he lyueth vnto God. Likewyse considre ye also, that ye are deade, as touchyng synne, but are a lyue vnto God, through Iesus Christe our Lorde.

The Gospell.

Mat. v.



Iesus saide vnto his Disciples: Excepte your righteousness excede the righteousness of the Scribes and Phariseis, ye cā not entre into the Kyngdome of heauē. ye haue hearde that it was laide vnto them of olde tyme, thou shalt not kille: whosoever killeth shalbe in daunger of iudgement. But I say vnto you: that whosoever is angry with his brother (vnaduisedly) shalbe in daunger of iudgement. And whosoever say vnto his brother, Racha, shalbe in a daunger of a counsaill. But whosoever saith, thou foole, shalbe in daunger of hel fire. Therefore, if thou offrest thy gifte at the altar, & there remēbreth that thy brother hath aught against the, leaue there thyne offeryng before the aultar, and go thy way firste, & be reconciled to thy brother, and then come and offer thy gift.

Agree with thyne aduersary quickly, whilest thou art

art in the way with hym, lest at any tyme the aduersary deliuer the to the iudge, and the iudge deliuer the to the minister, and then thou be cast into prisone. Verely I say vnto the, thou shalt not come out thence, till thou haue paid the vttermost farthyng.

The. vii. Sondaie.

The Collecte.

Ordre of all power and mighte, whiche art the author and gyuer of all good thynges, graffe in our hartes the loue of thy name, encrease in vs true religion, nourishe vs with al goodnes, & of thy great mercy kepe vs in the same, through Iesus Christ our Lorde.

The Epistle.

I Speake grossly, because of the infirmitie of your fleshe. As ye haue gyuen your membres, seruantes to vncleannes, and to iniquitie (from one iniquitie to another) even so nowe gyue ouer your members, seruantes vnto rightuousnesse, that ye may be sanctified. For when ye were seruantes of synne, ye were boide of rightuousnesse. What fruite had ye then in those thynges, wherof ye are nowe ashamed? For the ende of those thynges are death. but nowe are ye deliuered from synne, and made the seruantes of God, and haue your fruite to be sanctified, and the ende euerlasting life. For the rewarde of synne is death, but eternal life is the gift of God, through Iesus Christ our Lorde.

Rom. vi.

The Gospel.

In those dayes, when there was a very great company, and had nothyng to eate, Iesus called his Disciples vnto hym, and saide vnto them: I haue compassion on the people, because thei haue bene nowe with me thre daies, and haue nothyng to eate: and if I sende theim away fastyng, to their owne houses, they shall fainte by the waye, for diuerse of them came from farre. And his Disciples answered hym: where should a mā haue breade here in the wilder-

Mar. viij.

wildernesse to satistie these: And he asked theim: howe many loues haue ye: They saide, Seuen. And he commaunded the people to sitte doune on the grounde. And he toke the seuen loues. And when he had geuen thanckes, he brake, & gaue to his disciples, to sette before them. And thei did set them before the people. And they had a fewe small fishes. And when he had blessed, he commaunded them also to be set before theim. And they did eate, & ware suffised. And thei toke vp of the broken meate that was lefte, seuen baskettes full. And they that did eate ware aboue. iiii. thousand. And he sent them away.

The. viii. Sondate.

The Collecte.

GOD whose prouidence is neuer deceiued, we humbly beleeche the, that thou wilt put away from vs al hurtfull thynges, & gyue those thynges whiche be profitable for vs, through Iesus Christe our Lorde.

The Epistle.

Rom. viij.



Brethren, we are debtors not to the fleshe, to lyue after the fleshe. For if ye lyue after the fleshe, ye shall dye. But if ye (thorow the spirite) do mortifie the dedes of the body, ye shall liue. For as many as are ledde by the spirite of God, they are the sonnes of God: for ye haue not receyued the spirite of bondage to feare any more, but ye haue receyued the spirite of adoption, whereby ye crye: Abba father. The same spirite certifieth our spirite, that we are the sonnes of God. If we be sonnes, then are we also heires, the heires I meane of God, and heires annexed with Christ, if so be that we suffer with hym, that we may be also glorified together with hym.

The Gospell.

Mat. vij.



Beware of false Prophetes, whiche come to you in shepes clothynge, but inwardly they are rauenynge wolues. Ye shall know them by their fruites.
Do

Do men gather grapes of thornes: Or figges of thistles: Euen so euery good tree byngeth furth good fruites: But a corrupt tree byngeth furth euill fruites. A good tree cannot byng furth bad fruites, neither can a bad tree byng furth good fruites. Euery tree that byngeth not furth good fruites, is hewen doune & cast into the fire. wherfore, by their fruites ye shall knowe them. Not euery one that saith vnto me, Lorde, Lorde, shal entre into the kyngdō of heauen: but he that doeth the wil of my father whiche is in heauen, he shall entre into the kyngdome of heauen.

The .ix. Sondaie.

The Collecte.

G Raunt to vs Lorde we beseeche the, the spirite to thynke and do alwaies suche thynges as be right ful, that we whiche cannot be without the, may by the be able to lyue accordyng to thy wil, throughe Iesus Christe our Lorde.

The Epistle.



Brethren, I wolde not that ye shoulde be ignoraunt, how that our fathers ware al vnder the cloude, & al passed through the Sea, & ware all baptized vnder Moyses in the cloude, and in the sea, and did all eate of one spirituall meate, and did al dryncke of one spiritual drynke. And thei drancke of the spirituall rocke that folowed theim, whiche rocke was Christ. But in many of the had God no delight. For thei ware ouerthrowē in the wildernes. i. Cor. x.

These are ensamples to vs, that we shoulde not luste after euill thynges, as they lusted. And that ye shoulde not be worshippers of ymages, as ware some of them accordyng as it is written. The people satte doune to eate and dryncke, & rose vp to plaie. Neither let vs be defiled with fornicacion, as some of them ware defiled with fornicaciō, & fel in one day. xxiij. M. Neither let vs tempte Christ,

Christ, as some of them tempted, and ware destroyed of serpentes. Neither murmure ye, as some of theim murmured, and ware destroyed of the destroyer.

All these thynges happened vnto them for ensamples but are witten to put vs in remembraunce, whome the endes of the worlde are come vpon. wherfore lette hym that thynketh he standeth, take hede least he fal. There hath none other temptacion taken you, but suche as followed the nature of man. But God is faithful, whiche shall not suffre you to be tempted aboue your strengthe: but shall in the middes of temptacion make away, that ye may be able to beare it.

The Gospel.

LUC. xvi.



Jesus saide to his Disciples, there was a certaine riche man whiche had a steward, & the same was accused vnto hym that he had wasted his gooddes. And he called hym and said vnto hym: How is it, that I heare this of the? Gyue accomptes of thy stewardshippe, for thou maiest be no longer stewarde. The stewarde said within hymselfe, what shall I do? For my maister taketh away from me the stewardshippe. I cannot digge, and to beggwe I am ashamed. I wote what to doe that when I am put out of the stewardship, thei may receiue me into their houses. So when he had called al his maisters debtors together, he saide vnto the first: how moche owest thou vnto my master? And he saide, an hundred Tonnes of Oyle. And he saide vnto hym: take thy bille, and sitte downe quickly, and write fiftie. Then saide he to another: howe moche owest thou? And he said, an hundred quarters of wheat. He saide vnto hym, take thy bille, and write foure skore. And the Lorde commended the vniust stewarde, because he had done wysely. For the children of this worlde are in their nacion, wiser then the children of lighte. And I saye vnto you: Make you frendes of the vnrighuous Mammon, that whē ye shall haue nede, thei may receiue you into everlastyng habitacions.

The

The. x. Sondaie.

¶ The Collecte.



Et thy mercifull eares, O lord, be open to the praiers of thy humble seruauntes, & that they maie obtaine their petitions, make them to aske suche thinges as shall please the: through Iesus Christe our lord.

¶ The Epistle.



Concernyng spirituall thinges (brethren) I ^{i. Cor. xij.} would not haue you ignorant. Ye know that ye ware Gentiles, and went your waies vnto dymbe Images, euen as ye ware led. Wherefore I declare vnto you, that no mā speaking by the spirite of God, defieth Iesus. Also no mā can saie, that Iesus is the lord, but by the holy ghoſte. There are diuersities of giftes, yet but one spirite. And there are differences of administracions, and yet but one Lord. And there are diuerse maners of operations, and yet but one God, whiche worketh all in all. The gift of the spirite is giuen to euery man to edifie with all. For to one is giuē through the spirite, the vtteraunce of wisdom, to another is giuen the vtteraunce of knowledge, by the same spirite. To another is giuē faith by the same spirite. To another the gift of healyng by the same spirite. To another power to do miracles. To another to prophete. To another iudgement to discerne spirites. To another diuerse tongues. To another the interpretaciō of tongues. But these all worketh the selfsame spirite, deuiding to euery man a seuerall gifte, euen as he will.

¶ The Gospell.



And when he was come nere to Hierusalem, ^{Luke. xix} he behelde the citie, and wept on it, sayeng: If thou haddest knowē those thynges, whiche belong vnto thy peace, euen in this thy daye, thou wouldest take hede. But nowe are they hid frō thine eyes. For the dayes shall come vnto
M. i. the,

the, that thy enemies shal caste a bancke about the, and compasse the rounde, and kepe the in on euery side, and make the euen with the ground, and thy children which are in the. And thei shall not leaue in the one stone vpon another, because thou knowest not the time of thy visita-
cion. And he went into the temple, and began to cast out theim that solde therin, & theim that bought, saieng vnto them: it is written, my house is the house of prai-er: but ye haue made it a denne of theues. And he taught daily in the Temple.

The .xi. Sondaie.

The Collecte.

GOD which declarest thy almighty power mosse chiefly in shewyng mercie & pitie: giue vnto vs abundantly thy grace, that we runnyng to thy promises, may be made partakers of thy heauēly treasure: through Iesus Christe our lorde.

The Epistle.

2 Cor. xv.



Brethre, as parteining to the Gospel, whiche I preached vnto you, whiche ye haue also accepted, and in the whiche ye continue, by the whiche ye are also saued, I doe you to wete, after what maner I preached vnto you if ye kepe it, excepte ye haue beleued in vain. For first of all, I deliuered vnto you & which I receiued, how that Christ died for our sinnes, agreing to the scriptures. And that he was buried, and that he arose againe the third daie, according to the scriptures: and that he was sene of Cephas, then of the. iiii. After that, he was sene of mo the five hundred brethre at ones, of whiche many remayne vnto this daie, and many are fallen aslepe. After that appered he to Iames, then to all the Apostles: And last of all, he was sene of me, as of one that was borne out of due tyme. For I am the leaste of the Apostles. whiche am not worthy to be called an Apostle, because I haue persecuted the cōgregaciō of god.

But

But by the grace of God, I am that I am. And his grace whiche is in me: was not in vaine. But I laboured more abundantly then they all, yet not I, but the grace of God whiche is with me. Therefore, whether it ware I or they, so we preached and so ye haue beleued.

The Gospell.



Christe told this parable vnto certain whiche trusted in their selues, that they were perfect, and despised other. Two men went vp into the temple to pray, the one a Pharisey, and the other a Publicane. The Pharisey stood and prayed thus with himselfe.

Luk. xviij

God I thanke thee that I am not as other men are, extortioners, vnjuste, adulterers, or as this Publicane, I faste twice in the weeke: I giue tithe of al that I possesse. And the Publicane standing a farre off, would not lifte vp his eyes to heauen, but smote his brest, saying: God be mercifull to me a sinner. I tell you, this manne departed home to his house iustified, more then the other. For every man that exalteth himselfe, shall be brought lowe: And he that humbleth himselfe, shall be exalted.

The. xii. Sondaie

The Collecte.



Almightie and euerlastyng God, which art alwayes more redy to heare, then we to pray, and art wont to giue more, then either we desire or deserue: powre doune vpon vs the abundaunce of thy mercie, forguiuing vs those thinges, wherof our conscience is afraied, and giuing vnto vs that, that our prayer dare not presume to aske, through Iesus Christe our Lorde.

The Epistle.



Such trust haue we through Christ to Godward ij. Cor. iij. not that we are sufficient of our selues to thinke any thyng, as of our selues, but if we be able vnto any thing, the same cometh of God, whiche

M. ii. che

The.xiiij.Sondaie.

the hath made vs able to minister the newe Testament, not of the letter, but of the spirite. For the letter killeth, but the spirite giueth life. If the ministracion of death throughe the letters figured in stones was glorious, so that the children of Israell could not beholde the face of Moses for the glory of his countenance (whiche glory is done awaie) why shall not the ministracion of the spirite, be muche more glorious, for if the ministraciō of cōdempnacion be glorious, muche more dothe the ministracion of righteousnesse excede in glory.

The Gospell.

Mark.vij.



Jesus departed from the costes of Tirc and Sydon, and came vnto the sea of Galiley, through the middes of the costes of the.x.cities. And they brought vnto him one that was deaffe, and had an impediment in his speache, and they praied him to put his hād vpon him. And when he had taken him aside from the people, he put his fingers into his eares, and did spit, & touched his tongue, and loked vp to heauen and sighed, and saide vnto him: Ephata, that is to saie, be opened. And straight way his eares ware opened, and the string of his tongue was loused, & he spake plaine. And he commaunded them, that they should tell no manne. But the more he forbad thē, so muche the more a great deale they published, saieng: he hath done all thinges well, he hath made both the deaffe to heare and the dōmbe to speake.¶

The.xiii.Sondaie.

The Collecte.



Almightie and merciful God, of whose only gift it cometh that thy faithfull people doe vnto the true and laudable seruice: Graunte we beseeche the, that we maye so runne to thy heauenly promises, that we faile not finally to attain the same: through Jesus Christ our lorde.

The Epistle.

To



O Abraham and his sede ware the promises Gala. iii.
made: he saith not in his sedes as many: but
in thy sede, as of one, whiche is Christe. This
I saie, that the lawe which began after ward,
beyond foure hundred and thirtie yeres, doth
not disanull the Testament that was confirmed afore of
God, vnto Christ warde, to make the promise of none ef-
fecte. For if then heritaunce come of the lawe, it cometh
not nowe of promesse. But God gaue it to Abraham by
promesse. wherfore the serueth the lawe: The lawe was
added because of transgression (till the sede came, to whō
the promesse was made) and it was ordeyned by An-
gelles, in the hande of a mediatour: a mediatour is not a
mediatour of one: but God is one. Is the lawe then a-
gainst the promesse of God: God forbid. For if there had
bene a lawe giuen, whiche coude haue giuen life: Then
no doubt righteousnes should haue come by the lawe.
But the scripture cōcluded all thinges vnder sinne, that
the promise by the faith of Jesus Christe, should be giuen
vnto them that beleue.

The Gospell.



I Appie are the eyes which se the thinges Luke. x.
that ye se. For I tell you, that many Pro-
phetes and kinges haue desired to se tho-
se thinges which ye se, and haue not sene
them, and to heare those thinges, whiche
ye heare, & haue not heard them. And
beholde, a certain lawier stode by & temp-
ted him, saieing: Master, what shall I do to enherite eter-
nal life: he saide vnto him: what is written in the lawe:
Howe readest thou: And he aunswered, and saide: loue
the lord thy God with al thy harte, and with al thy soule
and with all thy strength, and with all thy mynde: and
thy neighbour as thy selfe. And he saide vnto him: thou
hast answered right. This do & thou shalt liue. But he
willing to iustifie himselfe, said vnto Jesus. And who is
my neighbour: Jesus aunswered & saide: A certain man
descended from Hierusalem, to Hiericho, and fell among
thieves,

theues, whiche robbed hym of his rayment and wounded hym, and departed, leauyng him halfe dead. And it chaunced that there came doune a certaine Prieste that same waie, and when he sawe hym, he passed by. And likewise a Leuite, (when he went nigh to the place) came and loked on him, and passed by. But a certaine Samaritane as he iourneyed, came vnto him, and whē he sawe him, he had compassion on him, and went to and bounde vp his woundes, and powred in Oyle and wyne, and set hym on his owne beast, and brought hym to a common Inne, and made prouision for him. And on the morowe, whē he departed, he toke out two pence, and gaue them to the hoste, and saide vnto hym: take cure of him, and whatsoeuer thou spendest more, when I come againe I will recompence the. whiche now of these thre thinkest thou was neighbour vnto him, that fell among the theues? And he said vnto him, he that shewed mercy on him. Then said Iesus to him: go and do thou likewise.

The. xliiij. Sondaie

The Collecte.



Almighty and euerlasting God, giue vnto vs the encrease of faith, hope, and charitie, and that we may obtaine that whiche thou doest promise: Make vs to loue that, whiche thou doest commaunde, through Iesus Christe our lord.

The Epistle.

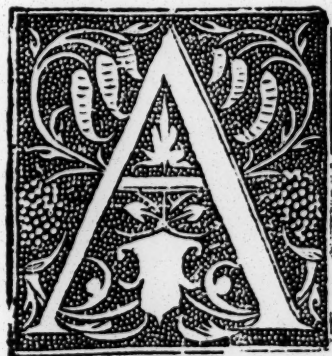
Gal. v.



Saie walke in the spirite, and fulfill not the lust of the fleshe. For the fleshe lusteth contrary to the spirite, and the spirite contrary to the fleshe. These are contrarie one to the other, so that ye can not do whatsoeuer ye would. But and if ye be led of the spirite, then are ye not vnder the lawe. The dedes of the fleshe are manifest, whiche are these, adultery, fornication, vncleanesse, wantonnesse, worshipping of Images: witche craft, hatred, variaunce, zeale, wrath, strife, seditions, sectes, enuieng, murder, drunkennes.

kennes, gluttony, and such like: Of the which I tel you before, as I haue tolde you in times past, that they whiche commit such things, shal not be enheritours of the kingdome of God. Contrarily, the fruite of the spirite, is loue, ioye, peace, long sufferynge, gentlenesse goodnes, faithfulness, mekenes, temperaunce. Against such there is no lawe. They truly that are Christes, haue crucified the flesh with the affections and lustes.

¶ The Gospell.



And it chaunced as Iesus went to Ierusalem, that he passed through Samaria and Galilee. And as he entred into a certaine toun, there met him ten men that ware lepers, whiche stode a farre of, and put furth their voyces, and sayde: Iesus Maister, haue mercie vpon vs. When he sawe them, he sayde vnto them, go shewe your selues vnto the prieste. And it came to passe, that as they wēt, they ware censed. And one of theim, when he sawe that he was censed, turned backe againe, and with a loude voyce praised God, and fell doune on his face at his fiete and gaue him thanks. And the same was a Samaritan. And Iesus answered, and sayde: Are there not ten censed? But where are those .ix.? There are not founde that returned againe to geue God praise, saue only this straunger. And he sayde vnto him: Arise go thy waye, thy faith hath made the whole. Luk. xviij.

The .xv. Sondaie.

¶ The Collecte.



Kepe, we beseeche the O lord thy Church with thy perpetuall mercie, and because the frailtie of man without the, cannot but fall: Kepe vs euer by thy helpe, and leade vs to all thynges profitable to our saluacion, throughe Iesus Christe our Lorde. Amen.

¶. iiii.

¶ se,

¶ The Epistle.

Gal. vi.



Y^e se, howe large a letter I haue writtē to you with mine owne hande. As many as desire with outwarde apparaunce to please carnally, the same cōstraine you to be circumcised, only least thei should suffre persecutiō for the crosse of Christ. For they themselves which are circumcised, kepe not the lawe, but desire to haue you circumcised, that thei might reioyse in your fleshe.

God forbid that I should reioyse, but in the crosse of our lord Iesu Christe, wherby the worlde is crucified vnto me, and I vnto the worlde. For in Christ Iesu neither circumcision auaieth any thyng at al, nor vncircumcision: but a newe creature. And as many as walke accordyng vnto this rule, peace be to them, and mercy, and vpon Israell that parteineth to God. Frō hencefurth, let no mā put me to busines: For I beare in my body the markes of the lord Iesu. Brethre, the grace of our lord Iesu Christe be with your spirite. Amen. ¶ The Gospell.

Math. vi.



N^o mā can serue two masters: for either he shall hate the one and loue the other, or els leane to the one and despise the other. Ye can not serue God and Mammon. Therefore I say vnto you be not carefull for your life, what ye shall eat, or drinke, nor yet for your body, what raiment ye shall put on. Is not the life more worthe then meate, and the body more of value then raiment? Beholde, the foules of the ayre, for they sowe not, neither do thei reape, nor cary into the barnes: And your heauenly father fedeth them. Are ye not muche better then they?

Whiche of you (by takyng carefull thought) can adde one cubite vnto his stature? And why care ye for raimente: conside the Lillies of the fielde howe they growe, they laboure not, neyther doe they spynne. And yet I saye vnto you, that euen Salomō in al his royaltie was not clothed like one of these. Wherfore if GOD so clothe the grasse of the field (which though it stande to daie, is to morow cast into the fornace) shal he not much more doe

doe the same for you, O ye of litle faith: Therfore take no thought, sayeng: what shall we eate, or what shall we drinke, or where with shall we be clothed: After al these thynges doe the Gentiles seke. For your heavenly father knoweth that ye haue nede of al these thinges. But rather seke ye first the kyngdom of God, & the righteounes therof, and all these thinges shall be ministred vnto you. Care not then for the morowe: For to morowe daie shall care for it selfe. Sufficient vnto the daie, is the trauaile therof.

The. xvi. Sondaie

The Collecte.

Orde we beseeche the, let thy continuall pitie clense and defende thy congregacion, & because it cannot continue in saufetie without thy succour, preserve it euermore by thy helpe & goodnesse, through Iesus Christ our Lorde.

The Epistle.

I Desire that you faint not because of my tribulations that I suffre for your sakes: whiche is your praise. For this cause I bowe my knees vnto the father of our lorde Iesus Christe, whiche is father of all, that is called father in heauen and in earth, that he would graunt you according to the riches of his glory, that ye may be strenghted with might by his spirite in the inner man, that Christe may dwell in your hartes by faith, that ye being roted and grouded in loue, might be able to comprehend with all saintes what is the breadth, lengthe, depthe, and heigthe: and to knowe the excellēt loue of the knowlege of Christ, that ye might be fulfilled with all fulnes, which cometh of God. Unto him that is able to do exceeding abundantly, aboue all that we aske or thinke, according to the power that worketh in vs, be praise in the congregacion by Christ Iesus throughout all generacions from time to tyme. Amen.

Ephe. iij.

The Gospell.

And

Luke. viij.



And it fortuneth that Iesus went into a citie called Naim, & many of his Disciples went with him, and much people. When he came nigh to the gate of the citie, beholde there was a dead man caried out, whiche was the only sonne of his mother and she was a wydowe, & much people of the Citie was with her. And when the lord sawe her, he had compassion on her, & said vnto her: wepe not. And he came nigh, and touched the coffyn, and thei that bare him stode stil. And he saide, young man, I saye vnto the arise. And he that was dead, sat vp, and began to speake. And he deliuered him to his mother. And there came a feare on the all, and they gaue the glory vnto God sayeng: A greate Prophete is rysen vp among vs, & God hath visited hys people. And this rumour of him wet furthe throughout all Iury, and throughout all the Regions whiche lye rounde about.

The. xvii. Sondaie.

The Collecte.



Orde we praie the that thy grace may alwaies preuent, and folowe vs, and make vs continually to be geuen to all good workes, through Iesus Christe our Lorde.

The Epistle.

Ephe. iij.



(whiche am a prisoner of the lordes) exhorthe you, that ye walke worthy of the vocation where with ye are called, with all lowlines, and mekenesse: with humbleness of mynde, forbearynge one another through loue, and be diligēt to kepe the vnitie of the spirite, through the bod of peace, being one body, and one spirite, euē as ye are called in one hope of your calling. Let there be but one lord one faith, one baptisme, one God and father of al, which is aboue all, and through all, and in you all.

The

The Gospell.



I chaunced that Iesus went into the house of Luk. xiii.
 one of the chief Phariseis, to eate bread on the
 Sabboth daie: and they watched him. And be-
 holde there was a certaine man before hym,
 whiche had the Dreplie. And Iesus aunswere-
 red and spake vnto the Lawiers and Phariseis, saieng:
 Is it lawfull to heale on the Sabboth daie? And they
 helde their peace. And he toke him, and healed him, and
 let him go, and aunswere them, saieng: whiche of you
 shall haue an Asse, or an Ore fallen into a pitte, and will
 not streight way pul him out on the Sabboth daie? And
 they could not aunswere him again to these thinges. He
 put furth also a similitude to the ghestes, when he mar-
 ked howe they pressed to be in the highest roumes, and
 saide vnto theim: when thou art bidden to a wedding
 of any man, sitte not downe in the highest roume, lest a
 more honourable man then thou, be bidden of him, & he
 that (bad him and the) come and saie to the, giue this mā
 roume, & thou begin with shame to take ē lowest roume.
 But rather when thou art bidden, go and sitte in the lo-
 west rowme, that when he that bad the cometh, he maye
 saie vnto the: Friend, sit vp higher. Then shalt thou haue
 worshippe in the presence of thē that sitte at meate with
 the. For whosoever exalteth himself, shalbe brought lowe
 and he that humbleth himselfe, shalbe exalted.

The. xviii. Sondaie.

The Collecte.

Orde we beseeche the, graunt thy people grace to
 auoide the infections of the deuil, and with pure
 harte and mynde, to folowe the, the onely God,
 through Iesus Christe our lorde.

The Epistle.

Ihanke my God alwaies on your behalfe, for i. Cor. 4.
 the grace of God, whiche is geuen you by Iesus
 Christe, that in all thynges ye are made riche by
 hym,

him, in all vtteraunce, and in al knowledge, by the whiche thinges, the testimony of Iesus Christe was confirmed in you, so that ye are behinde in no gift, waityng for the apperyng of our lorde Iesus Christe, whiche shall also strengthe you to the ende, that you may be blameles in the daie of the commyng of our lorde Iesus Christe.

¶ The Gospell.

Mat. xxij.



When the Phariseis had hearde, that Iesus did put the Saduces to silence, they came toguether, and one of them (whiche was a doctour of Lawe) asked hym a question, temptyng hym, and sayeng: Master, whiche is the greatest commaundement in the lawe: Iesus sayde vnto him: Thou shalt loue the Lorde thy God with all thy harte, and with all thy soule, and with all thy mind. This is the firste and greatest commaundement. And the second is like vnto it. Thou shalt loue thy neighbour as thy selfe. In these two commaundementes hang al the lawe and the Prophetes. While the Phariseis ware gathered toguether, Iesus asked them, sayēg: what thinke ye of Christe, whose sonne is he: They sayde vnto hym: the sonne of Dauid. He saide vnto theim, how then doth Dauid in spirite, calle him lorde, sayeng: The lorde saide vnto my Lorde, syt thou on my ryght hande, till I make thyne enemies thy fote stole. If Dauid then cal him lord howe is he then his sonne: And no man was able to answer hym any thyng, neither durst any man (from that daie furth) aske him any moe questions.

The .xix. Sondaie.

¶ The Collecte.



God, forasmuche as without the, we are not able to please the: graunte that the workyng of thy mercy, may in all thinges directe and rule our hartes, through Iesus Christe our lorde.

¶ The Epistle.

This



Thus I say and testifie through the Lord, that ye hencefurthe walke not as other Gentiles walke, in vanitie of their minde while they are blinded in their vnderstandyng, beyng farre from a godly life, by the meanes of the ignorance that is in them and because of the blindnes of their hartes, which being past repentaunce, haue gyuen theselues ouer vnto wantonnesse, to worke all maner of vncleanesse, euē with greedines. But ye haue not so learned Christ. If so be that ye haue hearde of him, and haue bene taught in hym as the truthe is in Iesu (as concerning the conuersacion in tymes paste) to laye frō you the olde man whiche is corrupte, according to the deceiueable lustes. To be renued also in the spirite of your minde, and to put on that newe mā whiche aftre God is shapen in rightuounesse & true holines. wherfore put away lieng, & spake euery mā truth vnto his ueighbour, forasmuche as we are membris one of another. Be angry and sinne not. Lette not the Sōne go doune vpon your wrath, neyther gyue place to the backbiter. Lette hym that stole, steale no more, but lette hym rather labour with his handes the thyng whiche is good, that he may gyue vnto hym that nedeth.

Let no filthy cōmunicatiō procede out of your mouth: But that whiche is good to edifie with all, as ofte as nede is, that it may minister grace vnto the hearers. And greue not the holy spirite of God, by whome ye are sealed vnto the daye of redemption. Let all bitternes & fearcenes, and wrath, and roaring, and cursed speakyng be put away from you, with all maliciousnes. Be ye curtos one to another, mercifull, forgeuyng one another, euen as God for Christes sake hath forgyuen you.

The Gospell.



Iesus entred into a shippe, & passed ouer & came into his owne citie. And beholde, they brought to hym a man sicke of the palsey, lieng in a bed. And when Iesus sawe the fayth of theym, he sayd to the sicke of the Palsey: sonne be of good chere, thy synnes

Math. ix

sinnes be forgyuē the. And beholde, certaine of the Scribes sayd within them selues: This manne blasphemeth. And when Iesus sawe their thoughtes, he saide: wherefore thinke you euill in your hartes: whether is it easier to saye, thy sinnes be forgyuen the, or to saye: Arise and walke: But that ye may knowe, that the sonne of māne hath power to forgyue sinnes in earth. Thē saith he to the sicke of the Palsey: Arise, take vp thy bedde, & go vnto thy house. And he arose, & departed to hys house: but the people that sawe it, marueiled and glorified God, whiche had gyuen suche power vnto men.

The. xx. Sondaye.

The Collecte.



Almightie and mercifull God, of thy bountifull goodnes, kepe vs from all thynges that may hurte vs, that we beyng ready bothe in body and soule: may with fre hartes accomplishe those thynges that thou wouldest haue done, through Iesus Christe our Lorde.

The Epistle.

Ephc. v.



Take hede therfore, how ye walke circūspectly: not as vnwise, but as wise men, redemyng the tyme because the dayes are euill. Wherefore be ye not vnwise but vnderstande what the wille of the Lorde is, & be not droncken with wine wherein is excesse: But be filled with the spirite, speaking vnto your selues in Psalmes & Hymnes, & spiritual songes, singing & makynge melody to the Lorde in your hartes, geuyng thanks alwayes for all thynges vnto God the father, in the name of our Lord Iesus Christ, submittyng your selues one to another, in the feare of God.

The Gospell.

Mat. xxii.



Iesus saide to his disciples: The kingdom of heauen is like vnto a man that was a Kyng whiche made a mariage for his sonne, & sente furthe hys seruauntes, to call them that ware bidden

bidden to the wedding & they would not come. Agayne he sent furthe other seruauntes, sayeng: Tell the whiche are bidde, beholde, I haue prepared my diner, mine oxen and my fatlinges are killed, and all thynges are ready, come vnto the mariage. But they made light of it, and went their wayes: One to his farme place, another to his marchaundise, and the remmaunt toke his seruauntes, and entreated them shamefully, and slewe the. But when the King hearde therof, he was wroth, & sent furth hys men of warre, and destroyed those murtherers, and brent vp their citie. Then sayd he to hys seruauntes, the mariage in dede is prepared, but they whiche were bid- den, were not worthie: go ye therefore out into the hye waies: and as many as ye finde, bid the to the mariage. And the seruauntes went furth into the hye wayes, and gathered together al, as many as they coulde finde, both good and badde, and the wedding was furnished with ghestes. Then the king came in to see the ghestes, & whē he spied there a man whiche had not on a wedding garment, he sayde vnto hym: Frende, howe camest thou in hether, not hauing a wedding garment? And he was euen spechelesse. Then sayde the Kyng to the ministers: Take and bynde him hande & foote, and caste hym into outter darckenesse, there shalbe wepyng, & gnashyng of tiethe. For many be called, but fewe are chosen.

The .xxi. Sondaye.

The Collecte.

C Raunt, we beseeche the mercifull Lord, to thy faithfull people, pardon & peace, that they may be cleansed from all their sinnes, & serue the with a quiete mynde, through Iesus Christe our Lorde.

The Epistle.

M I brethren, be strong through the Lorde, and through the power of his mighte: Put on all the armour of God, that ye may stāde against all the assaultes of the deuill. For we wrestle Ephe. vi.

R. ii. not

not against bloud and flesh, but against rule, against power, agaynste wordely rulers, euen gouernours of the darkenes of this worlde, against spirituall craftines in heauenly thinges. wherfore take vnto you the whole armour of God, that ye may be able to resist in the euil day and stande perfectte in all thinges. Stande therfore, and your loynes girde with the truthe, hauyng on the breste plate of rightiuousnes, and hauing shooes on your fiete, that ye may be prepared for the Gospell of peace. About al, take to you the shilde of faith, wher with ye may quēche all the fiery dartes of the wicked. And take the helmet of saluacion, and the sworde of the spirite, which is the worde of God. And praie alwayes with all maner of prayer, and supplication in the spirite, & watche therunto, with all instaunce & supplication for all saintes, and for me, that vtteraunce may be gyuen vnto me, that I may open my mouth freely, to vtter the secretes of my Gospell (where of I am a messenger in bondes) that therein I may speake freely, as I ought to speake.

¶ The Gospell.

Ihon. liii.



Here was a certaine ruler, whose sonne was sicke at Capernaum. As sone as the same herd that Iesus was come out of Jewry into Galilee, he went vnto hym and besought hym, that he woulde come doune and heale his sonne. For he was euen at the poynte of death. Then sayde Iesus vnto hym: excepte ye see signes and wonders ye wil not beleue. The ruler sayde vnto hym Syr, come doune or euer that my sonne dye. Iesus saith vnto hym: go thy waye, thy sonne liueth. The man beleued the worde that Iesus had spoken vnto hym. And he went hys waye. And as he was goyng doune the seruantes mette him, & tolde him sayeng: thy sonne lyueth. Then enquired he of them the houre when he began to amēde. And they sayd vnto him: yester day at the seuenth houre the feuer lefte hym. So the father knewe that it was the same houre, in the whiche Iesus sayde vnto hym, thy sonne lyueth: and he beleued, & all his housholde. This is agayne the seconde
miracle

miracle that Iesus did, when he was come out of Iury into Galiley.

The. xxii. Sondaye.

The Collecte.

Orde we beseeche the to kepe thy housholde, the churche, in continual godlines, that through thy protection it maye be fre from al aduersities, and deuoutly gyuen to serue the in good workes, to the glory of thy name: through Iesus Christe our Lorde. Amen.

The Epistle.

I thanke my God with all remembraunce of Philip. 4. you alwaies in al my praiours for you, & prae with gladnes: because ye are come into the fellowship of the gospel from the first daye vntill now. And am surely certified of this, that he whiche hath begon a good worke in you shal perfourme it vntill the day of Iesus Christ, as it becometh me that I should so iudge of you all, because I haue you in my harte: for asinuche as ye are all compaignions of grace with me, euen in my bondes, and in the defending and stablishing of the Gospel. For God is my recorde, howe greatly I long after you al, fro the very harte rote in Iesus Christ. And this I pray, that your loue maye encrease yet more, & more in knowlege, & in all vnderstanding that ye may accepte the thinges that are most excellent, that ye may be pure, & suche as offend no mā, vntill the day of Christ, being filled with the fruite of righteousnes, which cometh by Iesus Christ vnto the glory and praise of God.

The Gospell.

Peter sayde vnto Iesus, Lorde howe ofte shall Mat. xviii. I forgeue my brother if he sinne againste me, till seuen tymes: Iesus sayeth vnto hym, I saye not vnto the, vntill seuen tymes: But seuentie tymes seuen tymes. Therefore is the kyngdome of heauen, lykened vnto a certaine man that was a kyng, whiche woulde take accomptes of hys ser-

R. iii.

uauntes.

uantes. And when he had begon to reken, one was brought vnto him which owed him. x. M. talentes, but forasmuche as he was not able to paye, his lord cōmaunded him to be solde, and his wife & children, & all that he hadde, & paiment to be made. The seruaunt fell doune, & besought him sayeng: Syr haue paciēce with me, & I wil paye the al. Then had the Lorde pitie on that seruaunt, & losed him, & forgaue him the debte. So the same seruant went out, & found one of his felowes, which ought hym an. C pence, & he layed handes on him, & toke hym by the throte, sayeng: paye that thou owest: And his felowe fel doune, & besought him sayeng: haue pacience with me, & I will pay the all. And he woulde not, but went & caste him into prison, til he sholde pay the debte. So, when his felowes sawe what was done, they ware very sorpy, and came & tolde vnto their lord, all that hadde happened. Then his lord called him, & saide vnto him. O thou vngacious seruaunt, I forgaue the al that debt, whē thou desiredest me: shouldest not thou also haue had cōpassion on thy fellow, euen as I had pitie on the: and his Lorde was wrothe, & deliuered him to the paylers, til he should pay al that was due vnto him. So lyke wise shal my heauenly father do also vnto you, yf ye from your hartes forgyue not (euery one hys brother) their trespasses.

The. xxiii. Sondaye.

The Collecte.

GOD our refuge and strength, whiche arte the author of all godlines, be readye to heare the deuoute praiours, of thy Church, & graunte that those thinges, which we aske faithfully, we may obtaine effectually. Through Iesu Christe our Lorde. Amen.

The Epistle.

Philip. iii.



Brethren, be folowers together of me, and loke on the which walke euen so, as ye haue vs for an ensample. For many walk (of whom I haue tolde you oftē, and now tell you weping) that they

they are the enemies of the crosse of Chyiste, whose ende is damnacion, whose bealy is their God, and Glory, to their shame, whiche are worldely minded. But our conuersacion is in heauen, from whence we loke for the sauiour, euen the lord Jesus Chyist, whiche shall chaunge our vile body, that he may make it lyke vnto hys glorious body: Accordyng to the workyng, whereby he is able also to subdue all thynges vnto hymselfe.

The Gospell.



Then the Pharisees went out, and toke counsaill howe they might tangle hym in hys wordes. And they sent out vnto hym their disciples with herodes seruauntes sayeng: Master, we knowe that thou art true, and teachest the waye of God truly,

Mat. xxii.

neyther carest thou for any man, for thou regardest not the outwarde apparaunce of me. Tell vs therefore, how thynkest thou: Is it lawful that Tribute be gyuen vnto Cesar or not? But Jesus perceiuyng their wickednes said: why tempte ye me, ye hipocrites: shewe me the tribute money. And they toke hym a peny. And he sayde vnto them: whose is thys Image and superscription? They sayde vnto hym Cesars: Then sayd he vnto them: Gyue therefore vnto Cesar, the thynges whiche are Cesars: And vnto God, those thinges whiche are Goddes. When they hearde these wordes: they maruelled, and lefte hym, and went theyr waye.

The. xxiii. Sondaye.

The Collecte.



Onde we beseeche the, assoyle thy people from their offices, that through thy bountifull goodnes, we maye be deliuered from the bandes of all those sinnes, whiche by our frailtie we haue committed: Graunt thys. &c.

The Epistle.

R. iiii.

we gyue

Coloff. i.



We gyue thanks to God the father of our lord Jesus Christ alwayes for you in our prayers, for we haue heard of your faith in Christe Iesu, & of the loue whiche ye beare to all Sainctes, for the hopes sake, which is layed vp in store for you in heauen, of whiche hope ye hearde before, by the true worde of the Gospel, whiche is come vnto you, euen as it is fruiteful, and groweth, as it is also among you from the daye in the which ye hearde of it, and had experiēce in the grace of God through the truth, as ye learned of Epaphra, our dere fellow seruant, whiche is for you a faithfull minister of Christe, whiche also declared vnto vs your loue whiche ye haue in the spirite. For this cause, we also euer sence the day we heard of it, haue not ceased to pray for you, and to desire that ye might be fulfilled with the knowlege of his will, in all wisdom, and spiritual vnderstanding, that ye might walke worthy of the Lorde that in all thinges ye maye please, beyng frutefull in all good woorkes, & increasing in the knowledge of God, strengthened with all might through his glorious power, vnto al paciēce & long sufferynge with ioyfulnes, geuing thanks vnto the father whiche hath made vs mete to be partakers of the enheritaunce of Sainctes in lighte.

The Gospel.

Math. ix.



While Jesus spake vnto the people, beholde, there came a certaine ruler, and worshipped hym sayeng: my daughter is euen nowe discesed, but come & laye thy hande vpon her, and she shall lyue. And Jesus arose and followed hym, and so did his disciples. And beholde a woman which was diseased with an yssue of bloude. xii. yeres, came behinde hym, and touched the hemme of hys vesture. For she sayde within her selfe: yf I may touche but euen his vesture onely, I shalbe saufe. But Jesus turned hym about, and when he sawe her, he sayde: Daughter be of good comforte, thy fayth hath made the saufe. And the woman was made whole euen thesame tyme.

And

And when Jesus came into the rulers house, and sawe the ministralles and people making a noise, he sayd vnto them, get you hence for the maide is not deade, but slepeth. And they laughed hym to scorne. But when the people were put furth, he went in, and toke her by the hande and sayed, Damoselle arise. And the damoselle arose. And this noise was abrode in all that lande.

The. xxv. Sondaie.

The Collecte.

Serre vp we beseeche the, O Lord, the willes of thy faithfulle people, that they plentuously bringynge furth the fruite of good workes, may of the bepleteously rewarded. Through Jesus Christ our lord. amē.

The Epistle.

Behold the tyme cometh saith the lord, that I will rayse vp the righteous brannche of Dauid, whiche kyng shall beare rule, and he shall prospere with wisdom, & shall set vpequitie and righteousnes again in earth. In his time shall Iuda be saued, and Israel shall dwell without feare. And this is the name that they shall call hym, even the Lorde ouer righteousnes: and therefore beholde, the tyme cometh sayth the Lorde, that it shall be nomore sayde: the Lorde lyueth whiche brought the children of Israell out of the lande of Egypte: But the lorde lyueth whiche brought furth, and ledde the sede of the house of Israell out of the Northe lande and from all countries where I haue scatred theym and they shall dwell in their owne lande agayne.

Iere. xxiiij.

The Gospell.

When Jesus lift vp his eyes, and sawe a great company come vnto him: he saith vnto Philip, whence shall we buy breade that these may eate? This he sayde to proue hym, for he hym selfe knewe what he wolde do. Philip aunswered hym: ii. hundred peny worthe of breade,

Ihon. vi.

are

are not sufficient for them that euery man maye take a litle. One of his disciples (Andrew, Simon Peters brother) saide vnto him: Ther is a ladde here, which hath v. Barly loues, and. ii. fishes, but what are they among so many? And Iesus sayde, make the people sitte doune: There was muche grasse in the place. So the men sate doune, in nōbre about. v. D. And Iesus took the breade, and when he hadde gyuen thanckes, he gaue to the Disciples, and the disciples to them that ware set doune. And likewise of the fishes as muche as they would. whē they had eaten enough, he sayeth vnto his Disciples: gather vp the broke meate which remaineth, that nothing be loſte. And they gathered it toguether, and filled. xii. baskettes with the broken meate of the. v. barley loues, whiche broken meate remained vnto them that had eaten. Thē those men, when they had sene the miracle that Iesus didde, sayde: this is of a truthe thesame prophete, that shoulde come into the worlde.

If there be any moe Sondages before Aduent'sondage, to supply thesame, shalbe taken the seruice of some of those Sondages that ware omitted betwene thephany and Septuagesima.

~ Saint Andre:

wes daye.

The Collecte.

Almighty God which diddest gyue suche grace vnto thy holy Apostle Saincte Andrewe, that he redily obeyed the calling of thy Sonne Iesus Christe, and folowed hym without delaye: Graunte vnto vs all, that we beyng called by thy holy woorde, maye furthwith gyue ouer our selues obediently to folowe thy holy cominaundementes, through the same Iesus Christe our Lorde. Amen.

The Epistle.

Roma, x.



If thou knowlege with thy mouthe, that Iesus is the Lorde, and beleue in thy harte, that God rayſed hym vp from death: thou shalt be ſauſe. For to beleue with the harte, iuſtifieth: and

& to knowlege with the mouth, maketh a manne saufe. For the scripture saith: whosoever beleueth on hym, shal not be confounded. There is no difference betwene the Jewe & the Gentile. For one is Lorde of all, which is riche vnto all that call vpon him. For whosoever doth call on the name of the Lord shalbe saufe. How the shal they call on him on whome they haue not beleued: Howe shal they beleue on him on whome thei haue not heard: How shal they heare without a preacher: And how shal they preache without they be sent: As it is writtē how beautifull are the fete of the whiche bring tidinges of peace, & bring tidinges of good thinges. But they haue not all obeyed to the Gospell, for Esay saith: Lorde who hathe beleued our sayenges: So then: faith cometh by hearing, and hearing cometh by the woorde of God. But I aske, haue they not hearde: No doubt their sound, wēt out into all landes, & their wordes into the endes of the worlde. But I demaunde whether Israell did knowe, or not. Firste Moyses sayeth: I will prouoke you to enuy by them that are no people, by a folish nation I will angre you. Esay after that is bolde, and sayth: I am founde of them that sought me not, I am manifest vnto them that asked not aftr me. But against Israel he saith: al daie long haue I stretched furth my handes vnto a people that beleueth not, but speaketh agaynst me.

The Gospell.



And Jesus walked by the sea of Galilee, he Math. iiii. sawe. ii. brethzen: Simō which is called Peter, and Andrevve his brother, castyng a net into the sea, (for thei ware fishers) & he saith vnto them, folowe me, and I will make you to become fishers of men. And they straight waye lefte their nettes, and folowed hym. And when he was gone furth from thence, he sawe other two brethzen, James the Sonne of zebede, and Ihon hys brother, in the shippe with zebede their father, mending their nettes: and he called the. And they immediatly lefte the shippe and their father, and folowed hym.

Saincte

[S.] Thomas the

Apostle.

[T]he Collecte.



Almighty everliuing God whiche for the more confirmation of the faith, diddest suffre thy holy apostle Thomas to be doubtfull in thy sones resurrection: graunt vs so perfectly, and without all doubt to beleue in thy Sonne Iesus Christe, that our fayth in thy syght neuer be reprobued. Heare vs, O Lorde, through the same Iesus Christ: To whome with the, and the holy Ghoſte. &c.

[T]he Epistle.

Ephc. ii.



Now are ye not straungers, nor foreiners but citizenes with the saintes, and of the householde of God, and are builde vpon the foundation of the apostles and prophetes, Iesus Christe hym selfe beyng the head corner stone: in whome what building soeuer is coupled together, it groweth vnto an holy temple of the Lorde, in whome also ye are built together, to be an habitacio of God, through the holy ghoſte.

[T]he Gospell.

Ioan. xx.



Thomas one of the. xii. whiche was called Didimus, was not with them whē Iesus came. The other disciples therfore sayde vnto hym: we haue seene the Lorde. But he sayed vnto them, excepte I see in his handes the print of the nailles, & put my fynger into the print of the nailles, and thrust my hande into his side, I wil not beleue. And after. viii. dayes, agayne his disciples ware within, and Thomas with them. Then came Iesus when the doores ware shut, and stode in the middes & sayde: Peace be vnto you. And after that he sayde to Thomas: bryng thy fynger hether, and se my handes, & reache hether thy hande & thruste it into my side, & be not faithlesse, but beleuyng Thomas answered & sayed vnto him: my Lorde & my God. Iesus sayd vnto him: Thomas, because thou haste
sene

seen me, thou hast beleued: blessed are thei that haue not seen, and yet haue beleued. And many other signes truly did Iesus in the presence of his disciples, which are not written in this booke. These are written, that ye mighte beleue that Iesus Christ is the sonne of god, and that (in beleuyng) ye might haue life through his name.

The conuersion

of Saint Paule.

The Collect.

God whiche hast taught all the world, through the preaching of thy blessed Apostle Saincte Paule: Graunt we beseeche the, that we whiche haue his wonderfull conuersion in remembraunce, maie folowe and fulfill thy holy doctryne that he taught: Through Iesu Christ our Lorde. Amen.

The Epistle.



And Saul yet breathyng out threatenynge Actes. ix. and slaughter against the Disciples of the lorde: went vnto the high priest, and desired of hym letters to cary to Damasco, to the synagogues, that if he found any of this waie, ware thei men, or women) he might bryng them bounde to Hierusalem. And when he iourneyed, it fortunied that as he was come nigh to Damasco, sodainly there shined round about hym a light from heauen, and he fell to the yearth, and heard a voyce saieng to hym: Saul, Saul, why persecutest thou me? And he saied, what art thou lorde? And the Lorde saied, I am Iesus whom thou persecutest. It is harde for the to kicke against the pricke. And he bothe tremblyng and astonied, saied: Lorde what wilt thou haue me to do? And the lorde saied vnto hym: arise and go into the citie, & it shalbe told the what thou muste doe. The men whiche iourneyed with hym, stode amased, hearyng a voyce, but seyng no man. And Saul arose from the yerth, and when he opened his eyes he sawe no man: But thei ledde hym by the hande, and

D. i.

brought

broughte hym into Damasco. And he was thre daies without sight, and neither did eate nor drinke. And ther was a certain Disciple at Damasco, named Ananias, & to hym saied the Lorde in a vision: Ananias, and he said behold, I am here Lorde. And the Lorde saied vnto him arise, and go into the strete (whiche is called Streight) and seke in the house of Judas, after one called Saull of Tharsus. For behold, he praieth, and hath seen in a vision a man named Ananias, comyng in, to hym, and puttyng his handes on hym, that he might receiue his sight. Then Ananias answered: lorde, I haue heard by many, of this man, how much he euill he hath doen to thy saintes at Hierusalem. And here he hath auctoritie of the high priestes, to bind al that call on thy name. The lorde saied vnto hym: go thy waie, for he is a chosen vessel vnto me, to beare my name before the Gentiles, and Kinges, and the children of Israell. For I will shewe hym, how greate thynges he must suffer for my names sake.

And Ananias went his waie, & entred into the house, and put his handes on him, and saied: brother Saul, the Lorde that appered vnto the in the waie as thou camest hath sent me, that thou mightest receiue thy sighte, and be filled with the holy ghoſte.

And immediatly there fell fro his eyes, as it had been scales, and he receiued sight, and arose, and was Baptised, and receiued meate, and was comforted. Then was Saul a certain daies with the disciples, whiche ware at Damasco. And straight waie he preached Christ in the Synagoges, how that he was the sonne of God. But all that heard hym ware amased, and saied, is not this he that spoyled them, whiche called on this name in Hierusalem, and came hether for that entent, that he might byyng them bounde vnto the high Priestes: But Saull encreased the more in strength, and confounded the Jewes which dwelt at Damasco, affirmyng that this was verie Christe.

¶ The Gospell.

Peter



Deter answered and saied vnto Iesus, be-
holde: we haue forsaken all and folowed
the, what shall we haue therefore: Iesus
saied vnto theim: verely I saie vnto you,
that when the sonne of man shall sitte in
the seate of his Maiestie, ye that haue fo-
lowed me in the regeneracion, shall sit also vpon twelue
seates, and iudge the twelue tribes of Israell. And eue-
ry one that forsaketh house, or brethren, or sisters, or fa-
ther, or mother, or wife, or children, or landes, for my na-
mes sake, shall receiue an hundred folde, and shall enhe-
rite euerlastyng life: but many that are first shalbe last,
and the last shalbe first.

Math. xix.

The Purification

of Saint Marie the Virgine.

The Collect.

Almightie and euerlastyng GOD, we humbly be-
seche thy maiestie, that as thy onely begotten sone
was this daie presented in the temple, in substaunce
of our fleche, so graunt that we may be presented vnto the
with pure and cleare myndes: by Iesus Christ our lorde.

The Epistle.

The same that is appoynted for the Sondaie.

The Gospell.



When the tyme of their Purification (after Luke ij.
the law of moles) was come, thei brought
hym to Hierusalem, to present hym to the
Lorde (as it is written in the lawe of the
lorde) every man childe that first openeth
the matrix, shalbe called holy to the lorde,
and to offer (as it is said in the lawe of the lorde) a paire
of Turtle doues, or. ii. yong Pigeons. And behold, there
was a man in Hierusalem, whose name was Symeon.
And the same manne was iuste and godly, and loked for
the consolation of Israell, and the holy ghost was in him
And an answer had he receiued of the holy ghost, that
D. ii. he

broughte hym into Damasco. And he was thre daies without sight, and neither did eate nor drinke. And ther was a certain Disciple at Damasco, named Ananias, & to hym saied the Lorde in a vision: Ananias, and he said behold, I am here Lorde. And the Lorde saied vnto him arise, and go into the strete (whiche is called Streight) and seke in the house of Judas, after one called Saull of Tharsus. For behold, he praieth, and hath seen in a vision a man named Ananias, comyng in, to hym, and puttyng his handes on hym, that he might receiue his sight. Then Ananias answered: lorde, I haue heard by many, of this man, how much euill he hath doen to thy saintes at Hierusalem. And here he hath aucthoritie of the high priestes, to bind al that call on thy name. The lorde saied vnto hym: go thy waie, for he is a cholen vessell vnto me, to beare my name before the Gentiles, and Kinges, and the children of Israell. For I will shewe hym, how greate thynges he must suffer for my names sake.

And Ananias went his waie, & entred into the house, and put his handes on him, and saied: brother Saul, the Lorde that appered vnto the in the waie as thou camest hath sent me, that thou mightest receiue thy sighte, and be filled with the holy ghoſte.

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Deter answered and said vnto Jesus, be-
holde: we haue forsaken all and folowed
the, what shall we haue therefore: Jesus
said vnto them: verely I saie vnto you,
that when the sonne of man shall sitte in
the seate of his Maiestie, ye that haue fo-
lowed me in the regeneracion, shall sit also vpon twelue
seates, and iudge the twelue tribes of Israell. And eue-
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ther, or mother, or wife, or children, or landes, for my na-
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rite euerlastyng life: but many that are first shalbe last,
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Math. xix.

The Purification

of Saint Marie the Virgine.

The Collect.

Almighty and euerlastyng GOD, we humbly be-
seche thy maiestie, that as thy onely begotten sone
was this daie presented in the temple, in substaunce
of our fleshe, so graunt that we may be presented vnto the
with pure and cleare myndes: by Jesus Christ our lord.

The Epistle.

The same that is appoynted for the Sondaie.

The Gospell.



When the tyme of their Purification (after Luke ij.
the law of moles) was come, thei brought
hym to Hierusalem, to present hym to the
Lorde (as it is written in the lawe of the
lorde) every man childe that first openeth
the matrix, shalbe called holy to the lorde,
and to offer (as it is said in the lawe of the lorde) a paire
of Turtle doves, or. ii. yong Pigeons. And behold, there
was a man in Hierusalem, whose name was Symeon.
And the same manne was iuste and godly, and looked for
the consolation of Israel, and the holy ghost was in him
And an answere had he receiued of the holy ghost, that
D. ii. he

he should not se death, except he first sawe the lord Christ.
And he came by inspiracion into the temple.

S. Mathies daie.

¶ The Collect.

Almightie God, whiche in the place of the traitour Judas, diddest chole thy faithful seruaunt Mathie to be of the nōber of thy. xii. Apostles: graunt that thy churche beyng alwaie preserved from false Apostles maie be ordered and guyded, by faithfull and true Pastours: through Iesus Christ our Lorde.

¶ The Epistle.

Actes. i.

In those daies Peter stode vp in the middes of the disciples, and saied (the nomber of names that ware together, ware aboute an. C. xx.) Ye men and bꝛethꝛen, this scripture muste nedes haue been fulfilled, whiche the holy Ghoste, through the mouth of Dauid spake before Judas, whiche was guide to theim that toke Iesus. For he was nombꝛed with vs, and had obtained felowship in this ministracion. And thesame hath now possessed a plat of groun, with the reward of iniquitie, and whē he was hanged, burst in sonder in the middest, and all his bowelles gushed out: and it was knowen vnto all the enhabiteres of Hierusalem: in so muche that thesame field is called in their motheꝛ tongue, Acheldenia, that is to saie, the bloudie field. For it is wꝛitten in the booke of Psalmes: his habitation be voyde, and no man be dwellyng therin, and his Bishopꝛike let another take. Wherefoꝛe, of these mē which haue cōpanied with vs (all the tyme that the lorde Iesus had all his conuersacion among vs, beginnyng at the Baptisme of Ihon, vnto that same day that he was taken vp from vs) must one be ordeined, to be a witnes with vs of his resurrectiō. And thei appoincted two, Ioseph which is called Barlabas (whose sire name was Justus, & Mathias. And whē thei pꝛaied, thei said: thou lorde whiche knowest the hartes of all menne, shewe whether of these two

two thou haste chosen, that he maie take the roume of this ministracion and Apostleship, from whiche Judas by transgressiō fell, that he might go to his awne place. And thei gaue furthe their lottes, & the lot fell on Mathias, and he was compted with the eleuen Apostles.

¶ The Gospell.



In that tyme Iesus answered and saied, Math. xi.
I thanke the (O father) Lorde of heauen and yearth, because thou haste hid these thynges from the wise and prudent, and hast shewed theun vnto babes: Mercely father, euen so was it thy good pleasure. All

thinges are giuen vnto me of my father. And no manne knoweth the sonne, but the father: neither knoweth any manne the father, saue the sonne, and he to whom soeuer the sonne will open hym. Come vnto me all ye that labour and are laden, and I will ease you. Take my yoke vpon you, and learne of me, for I am meke and lowly in harte, and ye shal find rest vnto your soules, for my yoke is easie, and my burthen is light.

The Annunciacion

of the Virgine Marie.

¶ The Coilect.

We beseeche the lorde, powre thy grace into our hartes, that as we haue knowen Christe thy sonnes incarnation, by the message of an Angell: So by his crosse and passiō, we maie be brought vnto the glory of his resurrection: through the same Christ our Lorde.

¶ The Epistle.



God spake ones again vnto Ahas saieng, Esaie. viij.
require a token of the lorde thy God, whether it be toward the depth beneth, or toward the heigth aboue. Then said Ahas: I will require none, neither will I tempt the lorde. And he said: harken to, ye of the

house of David, is it not enough for you, that ye be gre-

D. iii. uous

uous vnto me, but ye must greue my God also: And therefore the Lorde shall geue you a token: behold, a virgine shall conceiue & beare a sonne, and thou his mother shall call his name Emanuell. Butter and hony shall he eate that he maie knowe to refuse the euill, & chose the good.

The Gospell.

Luke i.



And in the sixth moneth, the Angell Gabriell was sent frō God, vnto a citie of Galiley, named Nazareth, to a virgine, spoused to a man, whose name was Ioseph, of the house of Dauid, & the Virgines name was Mary. And the Angell went in vnto her, and saied: Haile full of grace, the lorde is with the. Blessed art thou among women. When she saw hym, she was abashed at this sayeng: and cast in her mynd, what maner of salutation that should be. And the Angel saied vnto her: feare not Mary, for thou hast found grace with God. Beholde, thou shalt conceiue in thy wombe, and beare a sonne, and shalt call his name Iesus: he shall be greate, and shall be called the sonne of the highest. And the Lorde God shall gyue vnto hym the seate of his father Dauid, and he shall reigne ouer the house of Iacob for euer, and of his kyngdome there shall be no ende.

Then saied Mary to the Angell: how shall this be, sayng I knowe not a man: And the Angell answered and saied vnto her: the holy Ghoste shall come vpon the, and the power of the highest shall overshadowe the. Therefore also that holy thyng whiche shall be borne, shall be called the sonne of God. And behold thy cosyne Elizabeth, she hath also conceiued a sonne in her age. And this is the sixth monethe, whiche was called barren: for with God nothyng shall be vnpossible. And Mary saied, behold the handmaide of the Lorde, be it vnto me accordyng to thy worde. And the Angell departed from her.

S. Markes daie.

The Collect.

Almighty

Almighty GOD, whiche hast instructed thy holy Church, with the heauenly doctrine of thy Euangelist sainte Marke: gyue vs grace so to be established by thy holy Gospel, that we be not like children, carried awaie with euery blast of vain doctrine: Through Iesus Christ our Lorde.

[The Epistle.



Vnto euery one of vs is giue grace, accordyng Ephē. iij. to the measure of the gifte of Christe. wherefore he saith: when he went vp an high, he led captiuitie captiue, and gaue giftes vnto menne. That he ascended, what meaneth it, but that he also descended first, into the lowest partes of the yearth: He that descended, is euen the same also that ascended vp aboue all heauens, to fulfill all thynges. And the verie same, made some Apostles, some Prophetes, some Euangelistes, some Sheperdes and teachers: to the edifieng of the saintes, to the worke & administracion, euen to the edifieng of the body of Christe, till we all come to the vnitie of the faith, and knowlege of the sone of God, vnto a perfect man, vnto the measure of the full perfect age of Christ. That we hencefurthe should be no more children, waueryng and caried aboute with euery wynde of doctrine, by the wilines of men, through craftynesse, wherby thei lay awaite for vs, to deceine vs. But let vs folowe the truth in loue, and in al thynges growe in hym, whiche is the heade, euen Christe, in whom if all the body be coupled and knit together, throughout euery ioynt, where with one ministereth to another (accordyng to the operacion, as euery part hath his measure) he encreaseth the body, vnto the edifyeng of it self thorough loue.

[The Gospel.



IAm the true Vine, & my father is an husband Ihon. xv. man. Euery braūche that beareth not fruite in me, he will take awaie. And euery braunch that beareth fruct, wil he purge, that it may bryng furthe more fruite. Nowe are ye cleane through D. iiii. the

the wordes whiche I haue spoken vnto you. Bide in me, and I in you. As the braunche cannot beare fruite of it self, except it bide in the vine, no more can ye, except ye abide in me. I am the Vine, ye are the braunches: he that abideth in me, and I in hym, thesame bryngeth furthe muche fruite. For without me can ye doe nothyng. If a man bide not in me, he is caste furthe as a brannche and is withered: and men gather the, and cast them into the fire, and thei burne. If ye abide in me, and my wordes abide in you, aske what ye will, and it shalbe doen for you. Herein is my father glorified, that ye beare muche fruite and become my disciples. As the father hath loued me, euen so also haue I loued you. Continue you in my loue. If ye kepe my commaundementes, ye shal bide in my loue, euen as I haue kept my fathers commaundementes, and abide in his loue. These thynges haue I spoken vnto you, that my ioye mighte remain in you, and that your ioye might be full.

S. Philip and Iames

¶ The Collect.

O mightie God, whō truly to knowe is everlastyng life: graunt vs perfectly to knowe thy sonne Iesus Christe to be the waie, the truthe and the life, as thou hast taught saint Philip, and other the Apostles, through Iesus Christe our Lorde.

¶ The Epistle.

Iames, i.

Iames the seruaunt of God, and of the Lorde Iesus Christe, sendeth gretynge to the twelue tribes whiche are scatered abroad. My brethre, compt it for an excedyng ioye, when ye fall into diuerse temptacions: knowyng this that the trieng of your faith gendereth pacience: and let pacience haue her perfectte worke, that ye maie be perfectte and sounde, lackyng nothyng. If any of you lacke wisdom, lette hym aske of hym that giueth it: Euen God, whiche giueth to all men indifferently, and casteth no man in the tette,
and

and it shalbe giuen hym. But let hym al'xe in faithe, and wauer not: for he that doubteth, is like a waue of the sea whiche is tossed of the windes, and caried with violence: neither let that manne thynke, that he shall receiue any thyng of the Lorde. A waueryng mynded man, is vnstable in al his waies. Let the brother whiche is of lowe degre, reioyce when he is exalted. Again, lette him that is riche, reioyce whē he is made lowe. For euē as the floure of the Grasse, shall he passe awaie. For as the Sonne riseth with heate, and the grasse withereth, and his floure falleth awaie, & the beautie of the fashon of it perisbeth: euen so shall the riche man perishe in his waies. Happpie is the manne that endureth temptation: for when he is tried, he shall receiue the croune of life, whiche the lorde hath promised to theim that loue hym.

¶ The Gospell.



AND Iesus saied vnto his Disciples, let not Ihon. xiiij.
your hartes be troubled. Ye beleue in God, beleue also in me. In my fathers house are many Mansions. If it ware not so, I would haue told you. I go to prepare a place for you. And if I go to prepare a place for you, I wil come again and receiue you, euen vnto my self: That where I am, there maie ye be also. And whether I go, ye knowe, and the waie ye knowe. Thomas saieyth vnto hym: Lorde we knowe not whether thou goest. And howe is it possible for vs, to knowe the waie: Iesus saieyth vnto hym, I am the waie and the truthe, and the life. No manne cometh to the father but by me, if ye had knowen me, ye had knowen my father also: and nowe ye knowe hym, and haue seen hym. Philippe saieyth vnto him: Lorde shewe vs the father, and it suffiseth vs. Iesus saieyth vnto hym, haue I been so lōg tyme with you, and yet hast thou not knowen me: Philippe, he that hath seen me, hath seen my father, and howe saiest thou then, shewe vs the father: beleuest not thou, that I am in the father, and the father in me: The wordes that I speake vnto you, I speake not of my self: But the father that dwelleth in me, is he that doeth

doeth the woorkes. Beleue me that I am in the father, and the father in me. Or els beleue me for the woorkes sake. Verely, verely I saie vnto you, he that beleueth on me, the woorkes that I doe, the same shall he doe also, and greater woorkes then these shall he do, because I go vnto my father. And whatsoeuer ye aske in my name, that will I do, that the father maie be glorified by the sonne. If ye shall aske any thyng in my name, I will do it.

S. Barnabie Apostle.

¶ The Collect.

O Lord almightie, whiche haste endued thy holy Apostle Barnabas, with singuler giftes of thy holy ghost: let vs not be destitute of thy manifold giftes nor yet of grace to vse them alwaie, to thy honour and glorie, through Iesus Christ our Lorde.

¶ The Epistle.

Actes, xl.



Thynges of these thynges, came vnto the eares of the congregacion, whiche was in hierusalē. And thei sent furth Barnabas that he should go vnto Antioche: whiche when he came, and had seen the grace of God, was glad, and exhorted the all, that with purpose of hart, thei would continually cleaue vnto the lorde. For he was a good man, and full of the holy ghoste and of faithe, and muche people was added vnto the lord. Then departed Barnabas to Tharsus, to seke Saul. And when he had found him: he brought hym vnto Antioche. And it chaūced, that a whole yere thei had their conuersacion with the congregacion there, and taughte muche people. In so muche that the disciples of Antioche ware the first that ware called christian.

In those daies came Prophetes from the citie of hierusalem vnto Antioche. And there stode vp one of theim named Agabus, and signified by the Spirite, that there should be greate dearthe throughout all the world, whiche came to passe in the Emperour Claudius daies.

daies. Then the disciples, every man accordyng to his abilitye, purposed to sende succour vnto the brethren, whiche dwelt in Iurie: whiche thyng thei also did, and sent it to the elders, by the handes of Barnabas and Saul.

¶ The Gospell.



This is my comaundement, that ye loue together, as I haue loued you. Greater loue hath no man, then this: that a manne bestowe his life for his frendes. Ye are my frendes, if ye doe whatsoeuer I comaunde you. Hencefurthe call I not you seruautes, for the seruaunt knoweth not what his Lorde doth. But you haue I called frendes: For all thynges that I haue heard of my father, haue I opened vnto you: ye haue not chosen me, but I haue chosen you, and ordeined you to go and bryng furthe fruite, and that your fruite should remain, that whatsoeuer ye aske of the father in my name, he maie giue it you. Ihon. xv.

S. Ihon Baptist.

¶ The Collect.

Almightie God, by whose prouidence thy seruaunt Esa. xl.
Ihon Baptist, was wonderfully borne, and sent to prepare the waie of thy sonne our sauour, by preachyng of penance: Make vs so to folowe his doctryne and holy life, that we maie truely repent, accordyng to his preachyng, & after his example, constantly to speake the truth, boldly rebuke vice, and patiently suffer for the truthes sake: through Iesus Christ our Lorde.

¶ The Epistle.



¶ Of good chere my people, O ye Prophetes comfort my people saith your God, comfort Hierusalem at the harte, and tell her, that her trauaile is at an ende, that her offence is pardoned, that she hath receiued at the lordes hand, sufficient correction for all her sinnes. A voyce cried in wilderness, prepare the waie of the lorde in the wilderness,

wildernes, make straight the patthe for our God in the deserte. Lette all valleis be exalted, and euery mountain and hill be laied lowe, what so is croked, lette it be made straight, and let the rough be made plain felde. For the glory of the lorde shall appere, and all fleshe shall at ones se it, for why the mouthe of the lorde hath spoken it. The same voyce spake: now crie. And the Prophete answered what shall I crie: That al fleshe is grasse, and that al the goodlinesse therof, is as the floure of the field. The grasse is withered, the floure falleth awaie. Euen so is the people as grasse, when the breathe of the lorde bloweth bpō them. Neuerthelesse, whether the grasse wither, or that the floure fade awaie, yet the worde of our god endureth for ever. Go vp vnto the high hill (O Syon,) thou that bryngeest good tidynge, lift vp thy voyce with power, o thou preacher Hierusalem, lifte it vp without feare: and saie vnto the cities of Juda: beholde your God, beholde, the Lorde GOD shall come with power, and beare rule with his arme. Beholde, he bryngeth his treasure with hym, and his woorkes go before hym. He shall fede his flocke like an herdman. He shall gather the Lambes together with his arme, and cary them in his bosome, and shall kyndly entreate those that beare young.

¶ The Gospell.

Luke. i.



Elizabethes tyme came that she should be deliuered, and she brought furthe a sonne. And her neighbours & her cosines heard, how the Lorde had shewed greate mercie vpon her, and reioysed with her. And it fortunied, that in the eight daie thei came to Circumcise the childe: and called his name Zacharie, after the name of his father. And his mother answered and saied: Not so, but his name shall be called Ihon. And thei saied vnto her: There is none in thy kynred that is named with this name. And thei made signes to his father, howe he would haue hym called. And he asked for writyng Tables, and wrote, sayeng: his name is Ihon. And

And they maruelled all. And hys mouthe was opened immediatly, and hys tongue also, and he spake, and praysed God. And feare came on all theym that dwelt nyghe vnto hym. And all these sayenges ware noyed abroad throughout all the hygh country of Iury, and they that hearde them, layed them vp in their hartes, sayeng: what maner of childe shall thys be: And the hande of the Lorde was with hym. And hys father Zacharias was filled with the holy Ghoste, and prophesied, sayeng: Praise be the Lorde God of Israell, for he hath visited and redemed hys people. And hath ray- sed vp an horne of saluacion vnto vs, in the house of his seruaunt Dauid. Euen as he promised by the mouthe of hys holy Prophetes, which ware sence the worlde begā. That we shoulde be saued from our enemies, and from the hande of al that hate vs. That he woulde deale mer- cifully with our fathers, and remembre hys holy coue- naunte. And he woulde perfourme the othe whiche he sware to our father Abraham for to forgyue vs. That we beyng deliuered out of the hādes of our enemies, might serue him without feare al the dayes of our lyfe, in suche holines and rightuousnesse as are acceptable for hym. And thou childe shalt be called the Prophete of the high- est: for thou shalt go before the face of the Lorde to pre- pare hys wayes: to gyue knowlege of saluacion vnto hys people for the remission of synnes. Through the tender mercie of our God wherby the daye spryng from an hys hath visited vs. To gyue lyghte to theym that satte in darckenes, and in the shadowe of deathe, to guyde our fiete into the waye of peace. And the childe grewe and waxed strong in spirite and was in wilder- nes till the daye came, when he shoulde shewe hym selfe vnto the Israelites.

Saint Peters

Daye.

The Collecte.

P. i.

Almightye



Almightye God, whiche by thy sonne Iesus Christe haste gyuen to thy apostle sainct Peter many excellent giftes, & commaundedste hym earnestly to fede thy flocke: make we beseeche the all Bischoppes and Pastours diligently to preache thy holy worde; and the people obediently to folowe thesame, that they may receiue the crowne of euerlasting glorie, through Iesus Christe our Lorde.

The Epistle.

Act. xii.



At thesame tyme Herode the Kyng stretched furthe his handes to bere certaine of the congregaion. And he killed James the brother of Iho with the swerde. And because he sawe it pleased the Jewes he proceded further and toke Peter also. The ware the dayes of swete breade. And when he had caught him, he put him in prison also, and deliuered hym to foure quaternions of souldiers to be kepte, entending after Easter to bryng hym furth to the people. And Peter was kepte in prison, but prayer was made without ceassyng, of the congregaion vnto God for hym. And when Herode woulde haue brought hym out vnto the people, thesame night slepte Peter betwene two souldiers bonde with two chaines. And the keepers before the doore kept the prison. And beholde, the angell of the Lorde was there present, & a light shyned in the habitacion. And he smote Peter on the side & stered hym vp, sayeng: Arise vp quickly. And hys chaines fel fro his handes. And the Angell sayde vnto hym: Gird thy selfe, & bynde on thy sandales. And he so did. And he sayth vnto him, cast thy garment about the, & folow me. And he came out, and folowed hym, & wiste not that it was truth, which was done by the Angell, but thought he had sene a vision. When they ware paste the firste and seconde watche thei came vnto the yron gate, that ledeth vnto the citie, whiche opened to them by the owne acorde. And they went out & passed throughe one striete, and furth with the Angell departed from hym.

And

And when Peter was come to him selfe, he said: Now I knowe of a suretie that the Lorde hath sent his Angell, and hath deliuered me out of the hande of Herode, and from all the waiting of the people of the Iues.

¶ The Gospell.



When Jesus came into the coastes of the Citie, whiche is called Cesaria Philippi, he asked hys disciples, sayeng: whome doe men saye that I the sonne of man am? Thei said: Some say that thou art Ihon Baptiste, some Helias, some Hieremias, or one of the Prophetes. Math. xvi.

He sayth vnto them: But whome say ye that I am? Simon Peter aunswered, and saide: Thou art Christe the sonne of the lyuyng God. And Jesus aunswered, and sayd vnto hym: Happy art thou Symon the sonne of Jonas, for fleshe and bloude hath not opened that vnto the: but my father which is in heauē. And I say vnto the, that thou art Peter: And vpon this rocke I wil build my congregation. And the gates of hell shall not preuaile against it. And I wil gyue vnto the, the keyes of the Kyngdome of heauē. And whatsoeuer thou bindest in earth, shalbe bounde in heauē: and whatsoeuer thou lousest in earth, shalbe loused in heauen.

Saint Iames

the Apostle.

¶ The Collecte.



Gaunt, O mercifull God, that as thy holy Apostle saint Iames (leauing his father, and all that he had, without delay) was obedient vnto the calling of thy sonne Jesus christe & folowed hym: So we forsakynge all wordly and carnal affections may be euermore redy to folowe thy commaundemētes, through Jesu Christe our Lorde. Amen.

¶ The Epistle.

P. ii.

In those

Act. xi.



¶ Those dayes came prophetes from the citie of Ierusalem vnto Anthioche. And there stode by one of them named Agabus & signified by the spirite that ther shoulde be great dearth throughout al the worlde whiche came to passe in the Emperour Claudius dayes. Then the disciples, euery manne accordyng to hys abilitie, purposed to sende succoure vnto the brethzen whiche dwelte in Jewry, which thynge they also did, and sente it to the Elders by the hādes of Barnabas and Saul. At the same tyme Herode the Kyng stretched furth his handes to bere certaine of the congregation. And he killed Iames the brother of Ihon with the sworde. And because he sawe it pleased the Iues, he proceeded further, and toke Peter also.

Act. xii.

¶ The Gospel

Math. xx.



¶ Then came to hym the mother of zebedes children, with her sonnes, worshipping him, and desiring a certaine thing of him. And he sayd vnto her: what wylte thou? She sayde vnto him: Graunt that these my two sonnes may sit, the one on thy right hande, and the other on thy lefte in thy kyngdome. But Iesus answered, and sayde: Ye wote not what ye aske. Are ye able to drincke of the cup that I shal drincke of, & to be baptised with the baptisme that I am baptised with? Thei said vnto him we are. He sayd vnto the: Ye shall drincke in dede of my cuppe, and be baptised with the baptisme that I am baptised with, but to sit on my right hande & on my left, is not myne to gyue, but it shal chaunce vnto the, that it is prepared for of my father. And whē the ten hearde this, they disdayned at the two brethzen. But Iesus called the vnto him, & sayde: Ye knowe that the Princes of the nacions haue dominion ouer them, and they that are great men, exercise aucthoritie vpon the, it shal not be so amōg you. But whosoever will be great amōg you, let him be your minister, & whosoever wil be chief amōg you, let hym be your seruaunt. Euen as the sonne of man came not to be ministered

nistred vnto, but to minister, and to gyue hys lyfe a redemption for many.

S. Bartholomewe.

¶ The Collecte.

O Almighty and euerlastyng God, whiche haste gyue grace to thyne Apostle Bartholomewe, truly to beleue, and to preache thy worde: Graunt we beseeche the vnto thy Church, bothe to loue that he beleued, and to preache that he taught, throughe Christe our Lorde.

¶ The Epistle.



In the handes of the Apostles ware many signes and wonders shewed among the people. And they ware altogether with one accorde in Salomons porche And of other durste no manne ioyne himself to the, neuerthelesse the people magnified them. The nombze of theim that beleued in the Lorde both of menne & women grewe more & more: in so moche that they brought the sicke in to the stretes, and layed theim on beddes and couches, that at the lest way the shadowe of Peter whē he came by, might shadowe some of them. There came also a multitude out of the cities rounde about vnto Hierusalē: bringing sicke folkes and them whiche ware vexed with vncleane spirites. And they ware healed euery one.

¶ The Gospell.



And there was a stryfe among them whiche of them shoulde seme to be the greatest. And he sayde vnto them: The kynge of nacions reigne ouer them, and they that haue aucthoritie vpon them are called gracious Lordes, but ye shall not so be. But he that is greatest among you shalbe as the yonger. And he that is chief shalbe as he that doth minister. For whether is greater he that sitteth at meate, or he that serueth: Is not he that sitteth at meate: But I am among you as he that ministrerth.

¶. iii.

Ye

ye are they whiche haue bidden with me in my temptacions. And I appoincte vnto you a Kyngdome, as my Father hath appoynted vnto me, that ye may eate, and drinke at my table in my Kyngdome, and sitte on seates iudging the twelue tribes of Israell.

Sainct Mathewe.

The Collecte.

Almighty God whiche by thy blessed sonne, diddest call Mathewe from the receipte of custome, to be an Apostle and Euangeliste: Graunt vs grace to forsake al couetecous desires, and inordinate loue of riches, and to folowe thy sayde sonne Iesus Christe, who liueth and reigneth. &c.

The Epistle.

ii. Cor. iiii.



Saying that we haue such an office, euen as God hath had mercy on vs, we go not out of kynd, but haue caste from vs the clokes of vn-honestie, and walke not in craftinesse, neyther handle we the worde of God deceitfully but open the truthe, and reporte our selues to euery mannes conscience in the sight of God. If our Gospell be yet hidde, it is hydde among them that are loste, in whome the God of this worlde hath blinded the myndes of theym whiche beleue not, lest the light of the Gospel of the glorie of Christe (whiche is the ymage of God) should shine vnto them. For we preache not our selues: But Christe Iesus to be the Lorde, and our selues your seruautes, for Iesus sake. For it is God that comaundeth the light to shyne out of darckenes, whiche hath shined in our hartes, for to gyue the light of the knowlege of the glorie of God in the face of Iesus Christe.

The Gospell.

Math. ix.



And as Iesus passed furth from thence, he sawe a mā (named Mathewe) sitting at the receipte of Custome, and he sayde vnto hym: Folowe me, and he arose and folowed him. And it came to passe

to passe as Iesus satte at meate in hys house: Beholde many publicans also and sinners that came, sat doune with Iesus and hys disciples. And when the Phariseis sawe it they sayde vnto his Disciples: why eateth your Maister with Publicans and sinners: But when Iesus hearde that, he sayde vnto theym: They that be strong, nede not the Physicen, but they that are sicke. Go ye rather and learne what that meaneth: I will haue mercie, and not sacrifice, for I am not come to call the righteous, but sinners to repentance.

S. Michael and all Angelles.

The Collecte.

Euerlasting God whiche hast ordeined, and constituted, the seruices of all Angelles and men, in a woundrefull ordre: mercifully graunt that they whiche alwaye doe the seruice in heauen, may by thy appointmente succour and defende vs in earth, through Iesus Christ our Lorde. Amen.

The Epistle.



Mhere was a great battaille in heaue: Michael Apo. xii. and hys Angelles, fought with the Dragon and the Dragon fought with hys aungelles, and preuailed not, neither was their place founde any more in heauen. And the great Dragon that olde serpent, called the Deuil and Sathanas, was caste out, which deceiueth al the worlde. And he was cast into the earth, and his Angelles ware cast out also with him. And I hearde a loude voice, sayeng: In heauen is nowe made saluacion and strength and the kyngdome of our God, and the power of his Christ. For the accuser of our brethren is caste doune whiche accused them before God daye and night. And they ouercame hym by the bloude of the lambe, and by the woorde of their testimonie, and they loued not their lyues vnto the deathe. Therefore reioyce heauens, and ye that dwell in them. wo
P. iiii. vnto the

vnto the enhabiters of the earth, and of the Sea, for the Devil is come doune vnto you, which hath great wrath because he knoweth that he hathe but a shorte tyme.

¶ The Gospell.

Mat, xviii.



¶ The same tyme came the Disciples vnto Iesu, sayeng: who is the greatest in the kyngdome of heauen? Iesus called a childe vnto hym, and sette hym in the myddest of the, and saide: Verely I say vnto you, excepte ye turne and become as children, ye shall not entre into the kyngdome of heauen. Who soeuer therefore humbleth himself as this child, that same is the greatest in the kyngdome of heauen. And whosoever receyueth suche a childe in my name, receyueth me. But who so doth offēde one of these litle ones which beleue in me, it ware better for him, that a milstone ware hanged aboute hys necke, and that he ware drowned in the depthe of the Sea. Wo vnto the worlde, because of offences, necessarie it is that offences come. But wo vnto the man by whome the offences cometh. Wherefore yf thy hande, or thy fote hynder the, cutte hym of, and caste it from the: it is better for the to entre into lyfe halte, or mained, rather then thou shouldeste (haupng two handes, or two fete) be caste into euerlastyng fyre. And yf thine eye offende the plucke it out, and caste it from the. It is better for the to entre in to lyfe with one eye, rather then (haupng two eyes) to be caste into hell fire. Take hede that ye despise not one of these litle ones. For I say vnto you: that in heauen their aungelles doe alwayes beholde the face of my father, whiche is in heauen.

¶ Saincte Luke

the Euangeliste.

¶ The Collecte.

¶ Almighty God, whiche calledeste Luke the Phisicon, whose praise is in the Gospelle, to be a Phisicon of the soule: it may please the by the holsome medecines

cines of his doctrine, to heale all the diseases of our soules, through thy sonne Jesu Christe our Lorde.

¶ The Epistle.



Atche thou in all thynges, suffre afflictions, do the worke throughlie of an Euangeliste, fulfill thyne office vnto the vttermoste. Be sobre, for I am now redy to be offered, and the tyme of my departyng is at hande. I haue fought a good fight, I haue fulfilled my course. I haue kepte the faith. From hencefurth there is layed vp for me a crowne of righteousness, whiche the lorde (that is a righteous iudge) shall gyue me at that daye, not to me onely, but vnto all theim that loue his comyng. Do thy diligence that thou maiste come shortly vnto me. For Demas hath forsaken me, & loueth this present worlde, and is departed vnto Thessalonica. Crescens is gone to Galacia. Titus vnto Dalmacia, onely Lucas is with me. Take Marke and bryng hym with the, for he is profitable vnto me for the ministraciō. And Tichicus haue I sente to Ephesus. The cloke that I lefte at Troada wyth Carpus, when thou comeste, bryng with the, and the bookes, but specially the parchemēt. Alexander the coppersmith did me muche euil: the Lorde rewarde hym according to his dedes, of whome be thou ware also. For he hath greatly withstande our wordes.

ii. Tim. iiii.

¶ The Gospell.



¶ The Lorde appointed other seuentie, and two also, and sente theim two & two before hym, into euery citie and place whether he hymselfe woulde come. Therefore he saide vnto theim: The haruest is great but the labourers are fewe, pray ye therefore y Lorde of the haruest, to send furth labourers in to the haruest. Go your waies, beholde, I send you furth as labes amōg wolues: beare no wallet neither scrippe, nor shoes, & salute no mā by y way. Into whatsoeuer house ye entre first, say: Peace be to this house. And if the sonne of peace

Luc. x.

peace be there, your peace shall reste vpon hym. If not, it shall returne to you agayne. And in the same house tary still, eatyng and drinckyng suche as they gyue. For the labourer is worthie of his rewarde.

Simon and Iude

Apostles.

The Collecte.



Almighty God, whiche hast builded the congregation vpon the foundation of the apostles and prophetes, Iesu Christ hymselfe beyng the head corner stone: graunt vs so to be ioyned together in vnitie of spirite by their doctrine, that we may be made an holy temple acceptable to the, throughe Iesu Christ our Lorde. Amen.

The Epistle.

Iudas, i.



Iudas the seruaunt of Iesu Christe, the brother of James, to theim which are called and sanctified in God the father and preserved in Iesu Christ. Mercie vnto you and peace and loue be multiplied. Beloued, when I gaue al diligence to write vnto you of the common saluacion, it was nedefull for me to write vnto you, to exhorde you that ye shoulde continually labour in the faith, whiche was ones gyue vnto the sainctes. For there are certaine vngodly menne, craftely crept in, of whiche it was written afore tyme, vnto suche, iudgement. They turne the grace of our God vnto wantonnes, and deny God (whiche is the onely Lorde) and our Lorde Iesu Christe.

My mynde is therefore to put you in remembraunce, for as muche as ye ones knowe this, howe that the lorde (after that he had deliuered the people out of Egypte) destroyed theim, whiche afire beleued not.

The Angelles also which kepte not their firste state, but lefte their owne habitation, he hath reserued in everlasting chaines vnder darckenes, vnto the iudgement of the great daye, euen as Sodome and Gomoze, and the cities

cities about theym whiche in lyke maner defiled them selues with fornication, and folowed straunge fleshe, are set furth for an example, and suffre the paine of eternall fire. Lykewise these beyng deceiued by dreames, defile the fleshe, despise rulers, and speake euill of them that are in aucthoritie.

¶ The Gospell.



Ihs commaunde I you, that ye loue together. If the worlde hate you, ye knowe it hated me before it hated you. If ye ware of the worlde, the worlde woulde loue Ihs owne. Howbeit, because ye are not of the worlde, but I haue chosen you out of the worlde, therefore the worlde hateth you. Remembre the worde that I saue vnto you, the seruaunt is not greater then the Lord. If they haue persecuted me, they wil also persecute you. If they haue kepte my sayeng, they will kepe yours also.

But all these thynges will they do vnto you for my names sake, because they haue not knowen hym that sent me. If I had not come and spoken vnto theym, they shoulde haue had no synne, but now haue they nothing to cloke their sinne withall. He that hateth me, hateth my father also. If I had not done amōg them the workes whiche none other man did, they shoulde haue had no synne. But now haue they bothe sene and hated not onely me, but also my father. But this happeneth that the sayeng might be fulfilled that is wrytten in their lawe, they hated me without a cause.

But when the comforter is come, whome I wil sende vnto you from the Father, even the spirite of truth (whiche procedeth of the father) he shal testifie of me. And ye shall beare witnesse also, because ye haue bene with me from the beginnyng.

¶ All Sainctes.

¶ The Collecte.

Almighty



Almightie God whiche haste knitte together thy electe in one communion and felowshippe, in the mysticall boodie of thy sonne Christe our Lorde, graunt vs grace so to folowe thy holy sainctes in all vertues and godly lyuyng, that we may come to those inspekeable ioyes whiche thou hast prepared for them, that vnfaignedly loue the, through Iesus Christe our Lorde, Amen:

The Epistle.

Apoc. vii.



Beholde, I Ihon sawe another Aungell ascende fro the risynge of the Sonne, whiche had the seale of the liuing God and he cried with a loude voice to the foure Aungelles (to whome power was gyuen to hurt the earth, & the Sea,) sayeng: Hurt not the earth, neither the Sea, neither the trees till we haue sealed the seruautes of our God in their foreheades. And I hearde the nombze of the which were sealed, and there wer sealed an. C. xliiii. M. of all the tribes of the children of Israel.

Of the tribe of Iuda ware sealed. xii. M.
 Of the tribe of Ruben ware sealed. xii. M.
 Of the tribe of Gad ware sealed. xii. M.
 Of the tribe of Assar ware sealed. xii. M.
 Of the tribe of Reptalim ware sealed. xii. M.
 Of the tribe of Manasses ware sealed. xii. M.
 Of the tribe of Simeon ware sealed. xii. M.
 Of the tribe of Leui ware sealed. xii. M.
 Of the tribe of Machar ware sealed. xii. M.
 Of the tribe of Zabulon ware sealed. xii. M.
 Of the tribe of Ioseph ware sealed. xii. M.
 Of the tribe of Ben Iamyn ware sealed. xii. M.

After this I behelde, and loo, a great multitude (whiche noman can nombze) of all nations, and people, and tongues, stode before the seate, and before the Lamb, clothed with long white garmentes, and palmes in their handes, and cried with a loude voice, sayeng: saluacion be ascribed to hym that sitteth vpon the Seate of our God,

God, and vnto the Lambe. And all the Aungelles stode in the compasse of the seate, and of the Elders, and the iiii. beastes, and fell before the seate on their faces, and worshipped God, sayeng: Amen. Blessyng, and glory, and wysedome, and thanke, and honoure, and power, and might be vnto our God for euermore, Amen.

The Gospel.



Jesus seyng the people, went vp into the mountaine, and when he was sette, his Disciples came to hym, and after that he hadde opened his mouth he taught them, sayeng: Blessed are the poore in spirite, for theirs is the Kyngdome of heaven. Blessed are they that mourne

for thei shall receiue comforte. Blessed are the mieke: for thei shall receiue the enheritaunce of the earthe. Blessed are they whiche hungre and thirste aftre righteousnes: for thei shall be satisfied. Blessed are the merciful: for thei shall obtene mercie. Blessed are the pure in harte: for they shall see God. Blessed are the peacemakers: for they shall be called the childre of God. Blessed are they whiche suffre persecution for righteousnes sake: for theirs is the kyngdome of heaven. Blessed are ye when men reuile you, and persecute you, and shall falsly say al maner of euil sayenges against you, for my sake: Reioyce, and be glad, for greate is your reward in heauen: for so persecuted they the Prophetes whiche ware before you.



¶

The ordre for the admi- nistration of the Lordes Supper, or holy Communion.



¶ Many as entende to be partakers of the holy Communion, shall signifie their names to the Curate o-
uer nyght: or elles in the mornynge, a-
foze the begynnyng of mornynge pra-
your or immediatly after.

And yf any of those be an open and notozious euill lyuer, so that the con-
gregacion by hym is offended, or haue
done any wronge to his neighbours,
by worde, or dede, the Curate hauyng
knowlege therof, shal cal hym, and ad-
uertise hym, in any wyse not to presu-
me to the Lordes table, vntil he haue openly declared hym selfe to haue
truly repented, and amended hys former naughty lyfe: that the Con-
gregacion may thereby be satisfied, whiche afoze ware offended, and
that he haue recompensed the parties, whom he hath done wrong vn-
to, or at the leaste declare hym selfe to be in full purpose so to doe, as
sone as he conueniently may.

¶ The same ordre shal the Curate vse, with those, betwixt whome
he perceiueth malice, & hatred to raigne, not sufferyng them to be par-
takers of the Lordes table, vntil he knowe them to be reconciled. And
yf one of the parties so at variance, be content to forgeue from the bo-
some of hys harte, al that the other hath trespassed agaynst hym, and
to make amendes for that he hymself hath offended: and the other par-
tie will not be perswaded to a godly vnitie, but remaine stil in his fro-
wardnes and malice: The Minister in that case, ought to admitte the
penitent persone to the holy Communion, & not hym that is obstinate.

¶ The table, hauyng at the Communion tyme a faire white linnen
cloth vpon it, shal stand in the body of the churche, or in the chauncell,
where mornynge prayour and euenynge prayour be apointed to be sayd.
And the priest standing at the northe syde of the table shal say the Lor-
des prayour wyth thys collecte folowynge.



Almighty God, vnto whome al hartes be open,
al desyres knownen, and from whom no secretes
are hidde, cleanse the thoughtes of our hartes by
the inspiration of thy holy spirite that we may perfectly
loue

The Communion.

loue the, and worthily magnify thy holy name, through
Christe our Lorde. Amen.

Then shal the Priest reherse distinctly al the .x. Commaundementes, and the people knelyng shal afre euery Commaundement aske Goddes mercy for their transgression of the same, after this sorte.

Minister.

God spake these wordes and saide, I am the Lord thy God, Thou shalt haue none other Goddes but me.

People.

Lorde haue mercie vpon vs, and encline our hartes to kepe this lawe.

Minister.

Thou shalt not make to thy selfe any grauen ymage, nor the likenes of any thing that is in heaue aboue, or in the earth beneath, nor in the water vnder the earthe. Thou shalt not bowe doune to them, nor worshippe them, for I the lorde thy God am a gelous God, and visite the synne of the fathers vpon the children vnto the thirde and. iiii. generacion of them that hate me, and shewe mercie vnto thousandes in them that loue me, and kepe my commaundementes.

People.

Lorde haue mercie vpon vs, and encline our hartes to kepe this lawe.

Minister.

Thou shalt not take the name of the Lorde thy God in vaine, for the Lorde wil not holde hym guiltlesse that taketh his name in vaine.

People.

Lorde haue mercie vpon vs, and encline our, &c.

Minister.

Remembre that thou kepe holy the Sabboth daie. vi. dayes shalt thou labour, and doe all that thou haste to do, but the. vii. day is the Sabboth of the lorde thy God. In it thou shalt do no maner of worke, thou & thy sonne and thy daughter, thy man seruaunt, and thy maide seruaunt,

uaunt, thy Catel, and the straunger that is within thy gates, for in .vi. daies the lord made heauen and earth the Sea and all that in them is, and rested the seventh day. wherefore the Lord blessed the seventh day, and halowed it.

People.

Lord haue mercie vpon vs, and encline our, &c.

Minister.

Honour thy father & thy mother, that thy dayes may be long in the lade whiche the lord thy God geueth the.

People.

Lord haue mercie vpon vs, and encline, &c.

Minister.

Thou shalt do no murther.

People.

Lord haue mercie vpon vs, and encline, &c.

Minister.

Thou shalt not committe adultery.

People.

Lord haue mercie vpon vs, and encline, &c.

Minister.

Thou shalt not steale.

People.

Lord haue mercie vpon vs, &c.

Minister.

Thou shalt not beare false witnesse againste thy neighbour.

People.

Lord haue mercie vpon vs, and encline our hartes to kepe this lawe.

Minister.

Thou shalt not couet thy neighbours house. Thou shalt not couet thy neighbours wife, nor his seruant, nor his maide, nor his ore, nor his asse, nor any thing that is his.

People.

Lord haue mercy vpon vs, & write al these thy lawes in our hartes we beseeche the.

Then shall folowe the Collecte of the day, with one of these two Collectes folowynge, for the Kyng, the Priest standynge vp and sayeng, Let vs praye. Priest.

A. iii.

Almighty



Almighty God, whose kyngdome is euerlasting and power infinite, haue mercie vpon the whole congregaciō, and so rule the harte of thy chosen seruaunt Edward the sixthe, our Kyng, and gouernour: that he (knowyng whose minister he is) may aboue al thynges, seke thy honoure & glorie: and that we his subiectes (duely consideryng whose aucthoritie he hath) may faithfully serue honoure, and humbly obeie hym, in the, and for the, accordyng to thy blessed worde, and ordinance: Through Iesus Christ our Lorde, who with the, and the holy Ghoste lyueth, and reigneth euer one God, worlde without ende, Amen.



Almightie and euerlastyng God, we be taught by thy holy woorde, that the hartes of Kynges are in thy rule and gouernaunce, and that thou doest dispoise, and turne them as it semeth beste to thy Godly wisdom: we humbly beseeche the, so to dispoise & gouerne the harte of Edward the sixthe, thy seruaunt, our Kyng & gouernour, that in al his thoughtes, wordes & workes, he may euer seke thy honoure & glory, & study to preserue thy people committed to his charge, in welth, peace, & godlines. Graunt this O merciful father, for thy deare sonnes sake Iesus Christ our Lorde, Amen.

Immediatly after the Collectes, the Priest shall reade the Epistle, begynnynge thus.

The Epistle written in the.

Chapter of.

And the Epistle ended, he shal say the Gospel, begynnynge thus.

The Gospel written in the.

Chapter of.

And the Epistle and Gospel being ended, shalbe saide the Crede.



Beleeue in one God, the father almighty maker of heauen and earthe, and of all thynges visible, and inuisible: And in one Lorde Iesu Christe, the onely begotten sonne of God, begotten of his father before al worldes, God of God, lighte of lighte, very God of very God, begotten, not made, beyng of one substance with the father, by whome al thynges were made, who for vs men, and for
our

our saluacion, came doune from heauē, and was incarnate by the holy Ghoste, of the virgine Mary, and was made man, and was crucified also for vs, vnder Pōcius Pilate. He suffered and was buried, and the thirde day he arose againe accordyng to the Scriptures, and ascēded into heauen, and sitteth at the right hande of the father. And he shal come againe with glory, to iudge both the quicke and the deade. whose Kyngdome shall haue none ende. And I beleue in the holy Ghoste, the Lorde and gener of life, who procedeth from the father and the sonne: who with the father & the sonne together is worshipped and glorified, who spake by the Prophetes. And I beleue one catholicke, and Apostolicke Church. I acknowledge one Baptisme, for the remission of synnes. And I loke for the resurrection of the deade: and the lyfe of the worlde to come, Amen.

¶ After the Crede if there be no sermon shall folowe one of the Homelies already set furth, or hereafter to be sette furth by comune auctoritie.

¶ After suche Sermon homelie, or exhortacion, the Curate shall declare vnto the people, whether there be any holy daies, or fastyng dayes the weke folowyng, and earnestlie exhorte them to remembre the poore, sayeng one, or moe, of these sentences folowyng, as he thynketh most conuenient by his discretion.

Let your light so shyne before men, that they may see Mat. v.
your good workes, and glorify your father whiche is in heauen.

Lay not vp for your selues treasure vpon the earthe, Mat. vi.
where the rust and motthe doeth corrupte, & where thieues breake through & steale: But laie vp for your selues treasures in heauē, where neither rust, nor motthe doeth corrupte, & wher thieues do not breake through & steale.

Whatsoever you woulde, that menne shoulde do vnto Mat. vij.
you, euen so doe vnto thein, for this is the lawe and the Prophetes.

Not euery one that sayeth vnto me, Lorde, Lord, shal Mat. vij.
entre into the Kyngdome of heauen, but he that doeth the wil of my father.

℞. iiii.

Zachee

The Communion.

Luc. xix. Zachee stode furth, and saide vnto the Lorde, beholde Lorde, the halfe of my goodes I gyue to the poore, & if I haue done any wrong to any man I restore foure folde.

i. Co. ix. who goeth a warfare at any tyme of his owne coste: who planteth a vineyarde and eateth not of the fruite therof: Or who fedeth a flocke, & eateth not of the milke of the flocke.

i. Cor. ix. If we haue sown vnto you spirituall thynges, is it a great matter, if we shal reape your worldly thynges:

i. Cor. ix. Doe ye not knowe, that they whiche minister about holy thynges, lyue of the sacrifice. They whiche wayte of the aultare, are partakers with the aultare: Euen so hath the Lorde also ordeyned: that thei whiche preache the Gospel, shoulde lyue of the Gospelle.

ij. Cor. ix. He whiche soweth littel shal reape littell, and he that soweth plenteously shal reape plenteously. Let euery mā doe accordyng as he is disposed in his harte not grudgyng or of necessitie, for God loueth a chereful gyuer.

Gala. vi. Lette hym that is taught in the worde, minister vnto hym that teacheth, in al good thynges. Be not deceiued God is not mocked: for whatsoeuer a man soweth, that shal he reape.

Gala. vi. While we haue tyme, let vs do good vnto al men, & specially vnto them, whiche are of the houlholde of faith.

i. Tim. vi. Godlines is great riches, if a man be cōtent with that he hath: for we brought nothyng into the worlde, neyther may we cary any thyng out.

i. Tim. vi. Charge thein, whiche are riche in this worlde, that they be ready to geue, and glad to distribute layeng vp in store for thein selues a good foundacion, against the tyme to come, that they may atteyne eternal lyfe.

Heb. vi. God is not vnrighteous, that he wil forget your workes and labour that procedeth of loue, whiche loue ye haue shewed for his names sake, whiche haue ministred vnto sainctes, and yet do ministre.

To

To do good, & to distribute, forget not, for with such sacrifices God is pleased. Heb. xiiij.

Whoso hath this worldes good, and seeth his brother haue nede, and shutteth by his compassion from hym, howe dwelleth the loue of God in hym? i. Ihon. iij.

Geue almosse of thy goodes, and turne neuer thy face from any poore man, and then the face of the Lorde shal not be turned away from the. Tob. iij.

Be merciful after thy power. If thou hast moche gite plenteously, if thou hast litle, doe thy diligence gladly to geue of that litle, for so gatherest thou thy selfe a good rewarde in the day of necessitie. Tob. iij.

He that hath pitie vpon the poore, lendeth vnto the Lorde, and loke what he layeth out: it shalbe paid hym againe. Pro. xix.

Blessed be the man that prouideth for the sicke, and nedey, the Lorde shal deliuer him, in the tyme of trouble. Psal. lxi.

Then shal the Churche wardeins, or some other by them appointed, gather the deuotion of the people, and put the same in to the poore mennes bore, and vpon the offering daies appointed, euery man and woman shal paie to the Curate the due & accustomed offerynges. aftr which done, the Priest shal say.

Let vs pray for the whole estate of Christes Churche militant here in earth.

Almightie and euer liuyng God, which by thy holy Apostle hast taught vs to make prayers and supplications, and to geue thanks for al men: we humbly beseeche the most mercifully to (accepte our almosse) and to receyue these our prayers which we offre vnto thy dyuine maiestie, beseeching the to inspire continually, the vniuersal Churche with the spirite of truthe, vnitie, and con corde: And graunt that al they that do confesse thy holy name, may agree in the truthe of thy holy worde, and lyue in vnitie and godlie loue. Wee beseeche thee also to saue and defende all Christiane Kynges, Prynces, and Gouvernours, and specially thy seruant, Edward our Kyng, that

If there be none almes geuen vnto the poore, the shal the woordes of acceptyng our almes be left out vnsaide.

The Communion.

that vnder hym we may be godly and quietly gouerned and graunt vnto his whole Counsaile, and to al that be put in aucthoritie vnder hym, that they may truely and indifferently minister iustice, to the punishment of wickednes & vice, & to the maintainaunce of goddes true religion and vertue. Gyue grace (O heauenly father) to al Bishoppes, Pastours, and Curates, that they may both by their lyfe and doctrine, set furth thy true lively wordest and rightely and duely administer thy holy Sacramentes, and to all thy people gyue thy heauenly grace, and especially to this congregacion here present; that with meke harte and due reuerence, they may heare & receiue thy holy worde, truely seruyng the in holines and rightuousnes al the dayes of their lyfe. And we most humbly beseeche the of thy goodnes (O Lorde) to comforte & succoure al theim whiche in this transitory lyfe be in trouble, Sorowe nede, sicknes, or any other aduersity. Graunt this, O father for Iesus Christes sake our onely mediator, and aduocate, Amen.

¶ Then shal folowe this exhortaciō at certaine tymes when the Curate shal se the people negligent to come to the holy Cōmuniō.



¶ Be come together at this tyme derely beloued brethren to fede at the Lordes supper, vnto the whiche in Goddes behalfe I bidde you all that be here present, and beseeche you for the lorde Iesus Christes sake that ye will not refuse to come thereto, being so louyngly called, and bidden of God hym selfe. Ye knowe howe greuous and unkynde a thyng it is, when a manne hath prepared a riche feaste, decked his table with al kynde of prouisiō, so that there lacketh nothing but the ghestes to sitte doune, and yet they which be called, without any cause, most vnthākfully refuse to come. whiche of you in suche a case woulde not be moued: who woulde not thynke a great iniurie and wrong done vnto hym: wherfore moste derely beloued in Christe, take ye good hede, lest ye withdrawyng your selues from this holy supper, prouoke goddes indignacion against you.

It is an easy matter for a man to say, I wil not commu-
 nicate, because I am otherwyle letted with wordly busi-
 nes, but suche excuses be not so easely accepted & allowed
 before God. If any man say, I am a greuous synner and
 therfore am afrayed to come. wherfore then doe you not
 repent and amēde? When God calleth you be you not a-
 shamed to say ye wil not come? When you should returne
 to God, wil you excuse your selfe, and say that you be not
 ready? Considre earnestly with your selues howe litle
 suche feyned excuses shall auaille before God. They that
 refused the feaste in the Gospel, because they had bought
 a farine, or would trie their yokes of oren, or because they
 ware married, ware not so excused, but compted vnwor-
 thy of the heauenly feast. I, for my parte am here present
 and accordyng to myne office, I bidde you in the name of
 God, I cal you in Christes behalfe, I exhorte you, as you
 loue your owne saluaciō, that ye wil be partakers of this
 holy Cōmunion. And as the sonne of God did vouchē-
 saufe to yelde by his soule by deathe vpon the Crosse for
 your helth, euen so it is your dуетie to receiue the Cōmu-
 nion together in the remembraunce of his death, as he
 hym selfe cōmaunded. Nowe if you wil in no wyle thus
 do, considre with your selues howe great iniurie you doe
 vnto God, & howe sore punishment hangeth ouer your
 heades for the same. And wher as ye offende God so sore
 in refusyng this holy banquette, I admonishe, exhort, &
 beseeche you, that vnto this vnkynndnes ye will not adde
 any more. Which thing you shal do, if ye stāde by, as ga-
 sers & lokers on them that do cōmunicate, & be no parta-
 kers of the same your selues. For what thyng cā this be
 accōpted elles, then a further cōtempt, & vnkynndnes vn-
 to God: Truely it is a great vnthankefulnes to say nay
 whē ye be called, but the fault is moch greater whē men
 stande by, & yet wil neither eate nor drinke this holy Cō-
 muniō with other. I pray you what can this be elles but
 euen to haue the misteries of Christ in derisiō: It is said
 vnto al: Take ye & eate, take & drinke ye al of this, do this
 in remēbraunce of me. With what face thē or with what
 counte-

The Communion.

countenaunce shal ye heare these wordes: what wil this be elles but a neglectyng, a despisyng, and mockyng of the Testament of Christ: wherfore, rather thē ye shoulde so do, departe you hence, and geue place to thein th at be Godly disposed. But when you departe, I beseeche you, pondre with your selues, from whom you departe: ye departe from the Lordes table, ye departe from your brethren, & from the banquet of most heauenly foode. These thynges if ye earnestly considre, ye shal by Goddes grace returne to a better mynde, for the obtēynyng wherof, we shal make our humble petitions while we shal receyue the holy Communion.

¶ And some tyme shalbe saide this also, at the discretion of the Curate.

Dearely beloved, for asmuche as our dutie is to rendre to almighty God our heauenly father most hartie thanckes, for that he hath geuen his sonne our sauour Iesus Chrile not onely to dye for vs, but also to be our spirituall foode and sustenance, as it is declared vnto vs, aswel by goddes worde as by the holy Sacramentes of his blessed body, & bloud the whiche beyng so cōfortable a thyng to them, whiche receyue it worthely, and so daungerous to them that wil presume to receiue it vnworthely. My dutie is to exhor-te you to consydre the dignite of the holy mystery, and the great peryl of the vnworthy receyuyng therof, and so to searche & examine your owne consciences, as you shoulde come holy and cleane to a most godly and heauenly feast so that in nowyse you come but in the mariage garment required of God in holy Scripture, and so come and be receiued, as worthy partakers of suche a heauenly table the way and meanes there to is.

First to examine your lyues, and conuersacion by the rule of Goddes cominaundementes, and wherin soener ye shal perceyue your selues to haue offended, eyther by wil, worde, or dede, there bewaile your owne synfull lyues, confesse your selues to almightie God with ful purpose of amendement of lyfe. And if ye shal perceyue your offences

offences to be suche, as be not only againste God, but also againste your neighbours. Then ye shall reconcile youre selues vnto theym, readye to make restitution and satisfaction accordyng to the vttermoste of your powers for al iniuries, and wronges done by you to any other, & likewise beyng ready to forgene other that haue offended you, as you wolde haue forgeuenesse of your offences at gods hand. For otherwise the receiuyng of the holy Communion doth nothynge els but encrease your dampnation. And because it is requisite that no manne sholde come to the holy communion but with a ful truste in gods mercie, & with a quiet consciēce: therfore if there be any of you which by the meanes aforesaid, cannot quiet his owne conscience, but requireth further comfort or counseill, then let him come to me, or some other discrete and lerned minister of gods word, & open his grieve, that he may receiue suche ghostly counseil, aduise, & comforte, as his conscience maie be relieved, & that by the ministry of gods worde, he may receiue comforte, and the benefite of absolucion, to the quietyng of his conscience, and aduoidyng of al scruple and doubtfulnes.

Then shall the priest saie this exhortacion.



Dearely beloued in the lord: Ye that minde to come to the holie comunio of the body and bloude of our saviour Christe, must consider what S. Paule writeth to the Corinthiens, how he exhorteth al persones diligently to trie and examine themselves befoze they p̄sume to eate of that breade, and drinke of that cuppe. For as the benefite is greate, if with a truly penitente harte and liuely faith we receiue that holy sacrament (for then we spiritually eate the fleche of Christ, and drinke his bloud, then we dwelle in Christe, and Christe in vs, wee be one with Christe, & Christe with vs) so is the daunger great, if we receiue the same vnworthely. For then we be guilty of the body and bloud of Christ our saviour. We eate and drinke our owne dampnacion, not considering the lordes body.

R. i.

we

we kindle gods wrathe against vs. we prouoke hym to plague vs with diuers diseases, and sundry kyndes of death. Therfore, if any of you be a blasphemer of god, an hinderer, or flaunderer of his woorde, an adulterer, or be in any malice, or enuy, or in any other greuous crime, bewaile your sinnes, and come not to this holy table lest after the takynge of that holy sacrament, the deuil entre into you, as he etred into Judas, and fil you ful of al iniquities, and bryng you to destruction bothe of body and soule. Judge therfore your selues (brethren) that ye be not iudged of the lorde. Repent you truly for your sinnes past, haue a liuely and stedfast faithe in christ our sauioꝝ. Amende your liues, and be in perfecte charitie with all men, so shal ye be mete partakers of those holy misteries. And aboue al thinges ye must geue most humble and hartly thankes to god the father, the sonne & the holy ghost, for the redemption of the worlde by the death and passion of our sauioꝝ. Christe, both god and man, who didde humble himselfe euen to the deathe, vpon the Crosse, for vs miserable sinners whiche laye in darkenes, and shadowe of deathe, that he mighte make vs the children of god, and exalte vs to euerlastynge lyfe. And to the ende that we shoulde alwaie remembꝛe the excedyng greate loue of our master, and onely sauioꝝ Jesu Christe, thus dieng for vs, and the innumerable benefites (whiche by his precious bloud sheddyng) he hathe obtained to vs, he hathe instituted, and ordeined holpe misteries, as pledges of his loue, and continual remembraunce of his deathe, to our greate and endeles comfort. To him therfore with the father, and the holy Ghoste, let vs geue (as we are most bounden) continuall thankes, submittynge our selues wholly to his holy wil and pleasure, and studyng to serue him in true holynesse, and rightuousnesse all the daies of our lyfe. Amen.

Then shall the Prieſte ſaie to theim that come to receiue the holy communion.



Ye that do truly and earnestly repent you of your sinnes, and bee in loue and charitie with your neighbours, and entende to lede a newe lyfe, folowynge the commaundementes of God and walkyng from hence furthe in hys holy waies: Drawe nere and take thys holy sacramente to your comferte, make your humble confession to almighty god, before this congregation here gathered together in his holy name, in feckely kneelyng vpon your knees.

Then shall thys generall confession be made, in the name of all those that are mynded to receiue the holy communion, either by one of theim, or els by one of the ministers, or by the Priest himself, all knelyng humbly vpon their knees.



Almyghtye God father of our lord Iesus Christ, maker of all thinges, Judge of all menne, we acknowledge and bewaile our manifold synnes, and wickednesse, whiche we from tyme to tyme moste greuously haue committed, by thought word and dede, against thy deuine Maiestye, prouokynge mooste iustlye thy wrathe and indignacion against vs: we do earnestlye repent, and be hartely sorre for these our misdoinges, the rembraunce of theim is greuous vnto vs, the burthen of theim is intollerable: haue mercie vpon vs, haue mercie vpon vs, most mercifull father, for thy sonne our lord Iesus Christes sake, forgeue vs all that is paste, and graunte that wee maye euer hereafter, serue and please the, in newnesse of lyfe, to the honour and glory of thy name. Through Iesus Christe our lord. Amen.

Then shall the priest, or the Bishoppe (beyng present) stande vp, and turnyng hymselfe to the people, saie thus.



Almyghty G O D our heauenly father, who of his great mercy, hath promised forgiuenesse of sinnes to all the, which with harty repentance and true faith, turne vnto him: haue mercie vppon you, pardon, and deliuer you from all youre synnes, confyrme

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and

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and strengthen you in all goodnes, and brynge you to e-
uerlastyng lyfe, through Iesus Christ our lord. Amen.

Then shal the priest also saie.

Hear what comfortable wordes our sauour Christe
saith to al that truly turne to hym.

Come vnto me al that trauaile and be heauye laden
and I shal refreshe you. So god loued the world that he
gaue his onely begotten sonne, to thende that al that be-
leue in him sholde not perishe, but haue life euerlastyng.

Hear also what saint Paule saith.

This is a true sayeng, and worthy of al men to be recei-
ued, that Iesus christ came into the world to saue sinners

Hear also what S. Ihon saith.

If any man sinne, we haue an Aduocate with the fa-
ther, Iesus Christe the rightuous, and he is the propicia-
tion for our synnes.

Aftre the whiche the priest shal procede sayeng.

Lift vp your hartes.

Answer.

We lift them vp vnto the lord.

Priest.

Let vs geue thanks vnto our God.

Answer.

It is mete and ryght so to do.

Priest.

It is very mete, ryght, and our bounden duetye, that
we shoulde at all tymes, and in al places, geue thanckes
to the, O lord holy father, almightye euerlastyng God.

¶ Here shall folowe the proper Prefaces, accordyng to
the time, if there be any specially appoynted, or els im-
mediatly shall folowe, Therefore with Angelles. &c.

Proper Prefaces

¶ Upon Christmas daie, and seuen daies after.

Because



Because thou diddeste geue Iesus Chryste, thine only sone, to be borne as this daie for vs, who by the operation of the holy ghost was made verye man of the substance of the Virgine Marie, his mother, and that without spotte of synne, to make vs cleane from all synne. Therfore with Angelles, and Archangelles, and with.. &c.

Upon Easter daie, and seuen daies after.



At chieflly are we bounde to praise the, for the glorious resurrectiō of thy sonne Iesus christ our Lorde, for he is the very paschal Lambe whiche was offred for vs, and hath taken away the sinne of the world, who by his dethe hath destroyed deathe, and by his risynge to life againe, hath restored to vs everlastyng lyfe. Therfore with. &c.

Upon thascention day and. vii. daies after.



Broughte thy moste dere beloued sonne, Iesus Christ our lord, who after his moste glorious resurrection manifestly appered to all hys Apostles, and in their sightes ascended vp into heauen to prepare a place for vs, that wher he is thether might we also ascende, and reigne with him in glory. Therfore with Angelles. &c.

Upon Whitsunday, and sixe daies after.



Broughte Iesus Christe our Lorde, accordyng to whose most true promise, the holpe Ghoste came doune this daie from heauen, with a soubdayne great sound, as it had ben a mighty wind, in the likenes of fierie tongues, lighting vppon the Apostles, to teache them, and to leade them to all truthe, geuyng them both the gift of diuers languages, and also boldnes with feruent zeale, constantlie to preache the gospel vnto all naciōs, wherby we are brought out of darknes and errour into the cleare lighte, and true knowlege of the, and of thy sonne Iesus Christ. Therfore with Angelles. &c.

Upon the feast of Trinitie only.

Is very miete, rigt, and our bounden duetie, that we shoulde at all tymes, and in all places geue thanks to the, O Lorde, almyghtye and everlastyng god, whiche art one god, one lorde not one only persone, but thre persons in one substance, for that whiche we beleue of the glorie of the father, the same we beleue of the sonne, and of the holy ghoſte with out any difference, or inequalitye. Therfore. &c.

After which preface, shal followe immediatly.

Therfore with Angelles, and Archangelles, and with all the company of heauen, we laude and magnify thy glorious name, evermore praisyng the and laieng.

Holy, holy, holy, lord god of hostes: heauen and earth are full of thy glory, glory be to the o lorde most highe.

¶ Then shall the priest knelyng doune at Goddes borde saie in the name of all them that shal receiue the communion, this praier folowyng.



¶ We do not presume to come to this thy table (O merciful Lorde,) trusting in our owne rightuousnesse, but in thy manifold and great mercies, we be not worthy so much as to gather by the crōmes vnder thy Table, but thou art the same lord, whose proprety is alwaies to haue mercy: graunt vs therefore (gracious lorde) so to eate the fleſhe of thy diere sonne Iesus Chryste, and to dryncke hys bloud, that our sinfull bodies maie be made clene by hys body, and our soules washed through his most precious bloud, & that we may evermore dwell in hym, & he in vs.

¶ Then the priest standyng by shall saie, as foloweth.



¶ Almighty god our heauenly father whiche of thy tender mercye, diddeste gyue thine onely Sonne Iesus Chryste, to suffer deathe vppon the crosse for our redemption, who made there (by hys one oblation of hymselfe ones offred) a fulle perfecte and sufficient Sacrifice, oblation, and satisfactiō for the sinnes of the whole worlde, and didde institute

tute, and in his holy Gospel commaunde vs to continue a perpetuall memory of that his precious deathe, vntill his comynge againe: Heare vs o mercifull father, we beseeche the, and graunt that we receiuyng these thy creatures of breade and wyne, accordyng to thy sonne oure sauour Jesu christes holy institucion, in remembraunce of his death, and passion, may be partakers of his most blessed body and bloude, who in the same nighte that he was betrayed, toke breade, and when he hadde geuen thanks, he brake it, and gaue it to his disciples, saieng. Take, eate, this my body which is giuen for you. Doe this in remembraunce of me. Likewise after supper he toke the cuppe, and, when he had geue thanks he gaue it to them, saieng, Drinke ye al of this, for this is my bloud of the newe testament, whiche is shedde, for you, and for many, for remission of synnes, do this, as ofte as ye shall drynke it, in remembraunce of me.

Then shall the minister first receiue the Communion in bothe kyndes hymself, and nexte deliuer it to other ministers, if any be there present (that thei maie helpe the chief minister) and after to the people in their handes knelyng. And when he deliuereth the breade, he shall saie.

Take and eate this in remembraunce, that Christ died for the, and fiede on him in thine hart by faithe, with thanks geuyng.

And the minister that deliuereth the cuppe, shall saie.

Drinke this in remembraunce that Christes bloude was shedde for the, and be thankeful:

Then shall the prieste saie the Lordes praier, the people repeatyng after hym euery petition.

After shalbe saied as foloweth.



LORDE and heauenly father, we thy humble Seruautes, entierlye desire thy fatherlie Goodnesse, mercifully to accepte this our Sacrifice of praise and thanckes geuyng, mooste humblye besechyng the to graunte, that by the merites and death of thy sonne Jesus Christ and through faithe in his bloude, we and all thy whole church, may obtaine remission of our sinnes and al other bene-

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benefites of his passion. And here we offre and presente vnto the, o lord, our selues, our soules and bodies, to be a reasonable, holy, and liuely Sacrifice vnto the, humbly beseeching the, that al we which be partakers of this holy Communion, may be fulfilled with thy grace and heauenly benediction. And although we be vnworthye throughe our manifolde sinnes, to offre vnto the any sacrifice, yet we beseeche the to accept this our bounden dutie, and seruice, not weighynge our merites, but pardonyng our offences, through Iesus Christe our Lorde, by whome and with whome, in the vnitie of the holy ghost Al honour and glorie be vnto the, O father almightye, worlde without ende. amen

Oz this.



Almighty and euerliuyng God, we most hartely thanke the, for that thou doeste vouchesafe to fede vs, whiche haue duly receiued these holy misteries, with the spirituall foode of the most precious body, & bloud of our sauour Iesus Christ, & doest assure vs therby of thy fauour and goodnesse towarde vs, and that we be very membez incorporate in thy mysticall body, whiche is the blessed company of all faithful people, and be also heires throughe hope, of thy euerlastyng Kyngdome, by the merites of the most precious death and passion of thy deare sonne we now most humbly beseeche the, O heauenly father, so to assist vs with thy grace, that we may continue in that holie fellowship, and doe al suche good workes as thou hast prepared for vs to walke in, through Iesus Christe our Lorde, to whome with the and the holy Ghost be all honour and glorie, worlde without ende. Amen.

Then shalbe saied oz song.



Lorie be to GOD on hygge. And in earthe peace, good wille towardes menne. we praise the, we blesse the, we worshippe the, we glorifye the, we geue thanckes to the for thy greate glorie, O Lorde GOD heauenly Kyng. GOD the father

father almightye. O Lorde the onely begotten sonne
Jesu Chryste. O lorde God, Lambe of God, sonne of the
father, that takeste away the sinnes of the worlde, haue
mercy vppon vs: Thou that takeste awai the sinnes
of the worlde, haue mercie vpon vs. Thou that
takeste awaye the sinnes of the world, receiue our prai-
er. Thou that sitteste at the right hande of God the fa-
ther haue mercy vpon vs. For thou only art holy: Thou
only arte the lorde: Thou only O Chryste, with the holie
ghost, art most high in the glory of god the father. Amē

¶ Then the Priest or the Bishoppe, if he be present, shall let them
departe with this blessing.



he peace of God, whiche passeth al vnderstan-
ding, kepe your hartes & mindes in the know-
lege and loue of God, and of his Sonne Jesu
Christ our Lorde. And the blessing of God al-
myghty, the father, the sonne, and the holy Ghoste, be a-
mong you, and remaine with you alwaies. Amen.

Collectes to be saide after the Offertory when there is no Commu-
nion, euery suche daie one. And the same maie be saied also as often as
occasion shall serue, after the Collectes, either of Mornynge and Eue-
nyng praiser, Communion, or Letanie, by the discrecion of the minister



Slyst vs mercifully, o lorde in these our
Supplications and praier, and dispose
the waie of thy seruantes, towarde the
attainment of euerlasting saluaciō, that
among all the chaunges, & chaunces of
this mortalle lyfe, they maye euer be de-
fended by thy most gracious and ready
helpe: Throughe Chryste our Lorde. Amen.



Almighty lord and euerlastyng God, vouch-
saue, we beseeche the, to directe, sanctifie, & go-
uerne, both our hartes and bodie, in the wa-
ies of thy lawes, & in the woorkes of thy com-
maundementes, that throughe thy mooste
myghty protection, bothe here and euer, we may be pre-
serued in body and soule, through our Lord and sauour
Jesús Christ. Amen

Graunt

At the Communion.



Graunt we beseeche the almighty God that the wordes which we haue heard this day with our outward eares, mai through thy grace be so graffed inwardly in our hartes that they may bring furth in vs, the fruite of good liuyng, to the honour, and praise of thy name: through Iesus Christe our Lorde. Amen.



PReuente vs O Lorde, in all our doynges, with thy moost gracious fauour, and further vs wyth thy continuall helpe, that in all our woorkes begonne, continued, and ended in thee: wee maye gloryfy thy holye name, and finallye by thy mercye, obtaine euerlastyng lyfe: Through Iesus Christe our Lorde. Amen.



Almighty God the founteine of al wisdom whiche knoweste our necessities before we aske, and our ignorance in askyng, we beseeche the to haue compassion vpon our infirmities, and those thynges, whiche for our vnworthines we dare not, and for our blindnesse, we cannot aske, vouchsafe to giue vs for the worthinesse of thy sonne Iesus Christ our lorde. Amen.



Almighty god, whiche hast promised to here the peticiōs of them that aske in thy sonnes name, we beseeche the mercifullye to encline thyne eares to vs that haue made nowe our praier and supplications vnto the: and graunte that those thynges whiche we haue faithfullye asked, accordyng to thy holy will, may effectually be obtained, to the reliefe of our necessitie, and to the setting furth of thy glorie, through Iesus Christ our lorde. Amen.

Upō the holy daies, if there be no Communion, shalbe saied all that is appoynted at the Communion, vntill the ende of the Homelie, concludyng with the generall praier for the whole state of Christes church militant heare in yearth, and one or mo of these collectes before reher sed, as occasion shall serue.

And

¶ And there shalbee no celebracion of the Lordes Supper, except there bee a good number to communicate with the priest, accordyng to his discrecion.

¶ And if there be not aboue twentie persones in the parishe, of discrecion to receiue the Communion, yet there shalbee no Communion, except foure, or three at the least communicate with the Priest. And in Cathedrall and Collegiate Churches, where bee many Priestes and Deacons, thei shall all receiue the Communion with the minister euery Sondaie at the least, excepte thei haue a reasonable cause to the contrary.

¶ Although no order can be so perfectly deuised, but it maie be of some, either for their ignorance and infirmitie, or els of malice and obstinacie misconstrued, depaured, and interpreted in a wrong part: and yet because brotherly charitie willeth, that so muche as conueniently maie be, offences should be taken awaie, therfore, we willyng to do the same. Wheras it is ordeined in the booke of Common prayer, in the administracion of the Lordes Supper, that the Communicantes knelyng, should receiue the holy Communion, whiche thyng beyng well ment, for a significacio of the humble and gratefull acknowlegyng of the benefites of Chyste, giuen vnto the worthy receiuer, and to auoyde the prophanacion and disorder, whiche aboute the holy Communion might els ensue, lest yet thesame knelyng might be thought, or taken otherwise, we do declare that it is not ment thereby, that any adozacion is doen, or ought to be doen, either vnto the Sacramentall bread or wine, there bodily receiued, or vnto any reall and essenci- all presence there beyng, of Chyestes naturall fleshe and bloude. For as concernyng the Sacramentall bread and wine, thei remain still in their very naturall substaunces, and therfore maie not be adored, for that were ydolatrie, to be abhored of all faithfull Chyistians: and as concernyng the naturall body and bloud of our sauour Chyist, thei are in heauen, and not here, for it is against the truthe of Chyestes true naturall body, to be in mo places then in one, at one tyme.

¶ And to take awaie the Supersticion, whiche any persone hath, or might haue in the breade and wine, it shall suffice that the bread be suche, as is vsuall to be eaten at the Table, with other meates, but the best & purest wheate bread that

*This is the first in our books
written purposely after King
Edw. was dead, was printed
in a book by it self and at
length took quite out of
vision of the eyes of the
change of Religion in
1549. After Pauline
protest of the same was
printed purposely after the
king was dead, yet they that
did it durst not put the true
date of the impression downe
in the title page, but haue
them to be printed in
H. Edwards day, and so
make them thus, which
subtilly was used away:
but yet this is the same
book established in 1552.
that Pauline is established
as yet at any other part
of Pauline books.*

At the Communion.

that comueniently maie be gotten. And if any of the bread
oz wine remaine, the Curate shal haue it to his awne vse.

The breade and wine for the Communion, shalbe prouid-
ed by the Curate, and the Churche wardens, at the char-
ges of the Parishe, and the Parishe shalbee discharged of
suche sommes of money, oz other dueties, whiche hetherto
thei haue paied for thesame, by order of their houses every
Sondaie.

And note, that euery Parishioner shall communicate, at
the least thre tymes in the yere, of whiche Easter to bee
one, and shall also receiue the Sacramentes, and other ri-
tes, accoꝝdyng to the order of this booke appoynted. And
yerely at Easter, euery Parishioner shall reken with his
Persone, Vicare, oz Curate, oz his, oz their deputie oz de-
puties, and paie to them, oz hym all Ecclesiasticall dueties
accustomably due then, and at that tyme to be paied.

The ministratiō of

Baptisme to be vsed in the
Churche.

Fol. 103.



It appeareth by auncient wri-
ters, that the Sacramēt of Baptisme
in the olde tyme, was not commonly
Ministred, but at twoo tymes in the
yere, at Easter, and Whitsonside, at
whiche times it was openly ministred,
in the p̄sence of all the congregaciō:
whiche custome (nowe beyng growen
out of vse) although it cannot for ma-
ny consideraciōs be well restored a-
gayne, yet it is thōught good to fo-
lowe thesame as nere as conueniently
maie be. Wherefore the people are to be

admonythed, that it is moſte conuenient that Baptisme ſhould not be
ministred but vpon Sondais, and other holy dayes, when the moſte
nombze of people maie come together, as well for that the congregaciō
there p̄ſent maie teſtifie the receiuing of them that be newly Bapti-
ſed into the nombze of Chriſtes Churche, as alſo becauſe in the Bap-
tiſme of infantēs, euery man p̄ſent maie be put in remem-
braunce of his awne profeſſion made to God in his
Baptiſme. For whiche cauſe alſo, it is expedient
that Baptiſme be ministred in the En-
gliſhe tongue. Neuertheleſſe (if ne-
ceſſitie ſo require) chyldzen
may at all tymes be
Baptiſed at
home.

S. i.

The ministracion of
Publicke Baptis-
tisme.

When there are childzen to be Baptised vpon the Sondaie, or ho-
ly daie, the parentes shall geue knowledg ouer nyght, or in the
mornynge afore the beginning of the Mornynge prayour, to the
Curate. And then the Godfathers, Godmothers and people,
with the childzen, must be ready at the Fonte, either immediatly
aftre the last Lesson at Mornynge prayour, or elles immediatly
aftre the last Lesson at Euenynge prayour, as the Curate by his
discretion shall appoincte. And then standynge there, the Priest
shall aske whether the chylzen be Baptised or no. If they aun-
swere No. Then shall the Priest saie thus.



Dearely beloued, for asmuche as al menne
be cōceiued and borne in synne, and that
our sauour Christe saith, none can en-
tre into the kingdome of God (except he
be regenerate, and borne a newe, of wa-
ter and the holy ghost) I beseeche you to
call vpon God the father, through our
lorde Iesus Christe, that of his bounteous mercie, he wil
graunte to these childzen, that thing whiche by nature
they cannot haue, that they may be Baptised with wa-
ter and the holy Ghoste, and receiued into Christes holy
churche, and be made liuely membres of the same.

Then the Priest shall saye.

Let vs praye.



Almightie and euerlastyng God, whiche
of thy great mercy diddest saue Noe and
his familie, in the Arcke, from perysing
by water, and also diddest sauely lead the
childzen of Israell, thy people throughe
the redde Sea, fyguring therby thy holy
Baptisme, and by the Baptisme of thy
welbeloued sonne Iesus Christe, diddest sanctifie the
floude Iordane and al other waters, to the mystical was-
shyng awaye of synne: we beseeche the (for thine infinitie
mercies) that thou wilt mercifully looke vpon these chil-
dren,

dren, sanctifie them and wasche the with thy holy ghost, that they beyng deliuered from thy wrath, may be receiued into the Arcke of Chrestes Church, and being stedfast in faith, ioyfull through hope, and rooted in charity, may so passe the waues of this troublesome worlde that finally they may come to the lande of euerlastynge life, there to reigne with the, worlde without ende, through Iesu Chreste our lord. Amen.



Almightie and immortall God, the ayde of all that nede the, helper of all that flie to the for succour, the life of them that beleue, and the resurrection of the deade, we call vpon the for these infantes, that they comming to thy holy Baptisme may receiue remission of their synnes by spirituall regeneration, receiue them (O Lord) as thou hast promised by thy welbeloued sonne sayeng. Aske and you shall haue, seke and you shall fynde, knocke and it shall be opened vnto you: So gyue now vnto vs that aske. Let vs that seke fynde, open the gate vnto vs that knocke, that these infantes maye enioye the euerlastynge benediction of thy heauenly waschyng, and maie come to the eternall kyngdome which thou hast promised by Christ our Lorde. Amen.

Then shall the Priest saie.

Hear the wordes of the Gospell wzitten by saint Marke in the tenth Chapter.

The Minister.



A certaine time they brought children to Marke. x. Christe that he should touche them, and his disciples rebuked those that brought them. But when Iesus sawe it, he was displeased, and saide vnto the: Suffre litle children to come vnto me, and forbid them not: For to such belongeth the kyngdome of God. Verely I saye vnto you: whosoever dothe not receiue the kyngdome of GOD, as a litle chylde: he shall not entre therin.

S.ii.

therin. And when he had taken them vp in his armes: he put his handes vpon them, and blessed them.

¶ After the Gospell is redde, the minister shall make this brieif exhortacion vpon the wordes of the Gospell.



Remembres, ye heare in this Gospell the wordes of our Sauour Christe, that he commaunded the childzen to be brought vnto him: how he blamed those that would haue kept them from him: howe he exhorteth al men to followe their innocencie. ye perceiue howe by his outward gesture and dede, he declared his good will towarde theim. For he embrassed them in his armes, he laied his handes vpon them, and blessed them: doubt not ye therfore, but earnestly beleue that he will likewise fauourably receiue these present infantes, that he wil embrace them with the armes of his mercie, that he will geue vnto them the blessing of eternall life: and make them partakers of his euerlasting kyngdome. wherfore we being thus perswaded of the good will of our heauenly father towarde these infantes, declared by his sonne Iesus Christe: and nothing doubtyng but that he fauorably alloweth this charitable worke of ours, in bringyng these childzen to his holy Baptisme: let vs faithfully and deuoutly geue thankes vnto hym, and saie.



Almightie and euerlasting God, heauenly father, we geue the humble thankes, that thou haste vouched saufe to calle vs to the knowlege of thy grace and faith in the, encrease this knowlege and confirme this faith in vs euermore: Giue thy holy spirite to these infantes, that they may be borne againe, and be made heires of euerlasting saluacion, through our lord Iesus Christ: who liueth and reigneth with the and the holy spirite, nowe and for euer. Amen.

¶ Then the priest shall speake vnto the Godfathers and Godmothers, on this wise.

well



Welbeloued frendes, ye haue brought these childre here to be baptiled, ye haue praied that our lorde Iesus Chriſte, would voucheſaue, to receiue them, to laie his handes vpon them, to bleſſe them, to releaſe them of their ſinnes, to geue them the kyngdome of heauē, and euerlaſting life. ye haue heard alſo that our lorde Iesus Chriſte hathe promiſed in hys Goſpell, to graunte al theſe thinges that ye haue praied for: whiche promiſe he for his part wil moſte ſurely kepe & performe. wherfore after this promiſe made by Chriſt, theſe infātes muſt alſo faithfully for their part promiſe by you that be their ſuerties, that they wil forſake the deuill and all his worckes, and conſtantly beleue Goddes holy worde, and obediently kepe his cōmaundementes.

Then ſhall the prieſt demaunde of the Godfathers, and Godmothers, theſe queſtions.

Doeſt thou forſake the deuill and all his worckes, the baine pompe, and glory of the worlde, with all the couetous deſires of theſame, the carnall deſires of the fleſhe, ſo that thou wilt not folowe, nor be led by them?

Anſwere.

I forſake them all.

Miſter.

Doeſt thou beleue in God the father almighty, maker of heauen and earth: And in Iesus Chriſte his only begotten ſonne our Lorde, and that he was conceived by the holy ghoſte, borne of the virgin Mary, that he ſuffered vnder Poncius Pilate, was crucified, dead, and buried, that he went doune into hel, and alſo did riſe again the thirde daie: that he aſcended into heauen, and ſitteth at the ryghte hande of God the father Almighty: and from thence ſhall come againe at the ende of the worlde, to iudge the quicke and the dead. And doeſt thou beleue in the holy Ghoſte, the holy Catholique church, the communion of ſainctes, the remiſſiō of ſinnes, the reſurrection of the fleſhe, and euerlaſting life after death?

Anſwere.

S.iii.

All

The ministracion of

Answer.

All this I stedfastly beleue.

Minister.

Wilt thou be baptised in this faith.

Answer,

That is my desire.

¶ Then shall the Priest saie.



Merciful god, graunt that the olde Adam in these children may be so buried, that the newe man may be raised vp in them. Amen

Graunt that all carnall affections may die in them, and that all thynges belonging to the Spirite maie liue and growe in them. Amen.

Graunte that they may haue power and strengthe to haue victorie and to triumphe against the deuill, the world and the fleshe. Amen.

Graunte that whosoever is here dedicated to the, by our office and ministerie, maye also be endued with heauenly vertues, and euerlastingly rewarded through thy mercy, O blessed lorde God, who doest liue and gouerne all thinges worlde without ende. Amen.



Almighty euerliuing God, whose moste derely beloued sonne Iesus Christ, for the forgiuenesse of our sinnes did shed out of his most precious side, both water and bloud, and gaue comaundement to his disciples that they should go teache all nations, & baptise them in the name of the father, the sonne and of the holy ghoſte: Regarde we beſeche the, the ſupplications of thy congregacion, and graunt that all thy ſeruauntes whiche ſhalbe baptised in this water, may receiue the fulneſſe of thy grace, and euer remaine in the nōbre of thy faithfull & elect children through Iesus Christ our lorde. Amen.

¶ Then the Priest shall take the childe in his handes and aske the name, and namyng the chylde, shall dippe it in the water, so it be discretely and warely done sayeng.

In the name of the father, and of the sonne, and of the holy ghoſte. Amen.

¶ And

¶ And if the childe be weake, it shall suffice to powze water vpon it, sayeng the foresayde wordes.

I Baptise the in the name of the father, and of the sonne, and of the holy ghoſte. Amen.

¶ Then the priest shall make a Crosse vpon the childes forehead sayeng.

We receiue this childe into the congregacion of Chriſtes flocke & do ſigne him with the ſigne of the Crosse, in token that hereafter he shall not be aſhamed to confeſſe the faith of Chriſte crucified, & manfully to fight vnder his banner againſt Synne, the worlde, and the deuill, and to continue Chriſtes faithfull Souldiour, and ſeruaunte, vnto his lyues ende. Amen.

¶ Then shall the priest ſaye.

Sing nowe derely beloued Brethren that theſe childre be regenerate and graſſed into the body of Chriſtes congregacion, let vs giue thankes vnto God for theſe benefyghtes & with one accord make our praiours vnto almighty God, that they may lead the reſt of their life, according to this beginning.

¶ Then ſhalbe ſaide.

Our father whiche. &c.

¶ Then shall the priest ſaie.

Weelde the hartie thākes moſte merciful fath. r, that it hath pleaſed the to regenerate this infāt with thy holy ſpिरite to receiue him for thy owne childe by adoptiō and to incorporate him into thy holy congregacion. And humbly we beſeche the to graunt that he being dead vnto ſinne, and liuing vnto righteouſnes, and being buried with Chriſt in his death may crucifie the olde man, & vtterly aboliſhe the whole body of Synne, that as he is made partaker of the death of thy ſonne, ſo he may be partaker of his reſurrection, ſo that finally with the reſidue of thy holy congregacion

S.iii.

he may

The ministracion of
he maye be enheritour of thine euerlasting kyngdome
through Christ our lorde. Amen.

At the last ende, the priest callyng the Godfathers and Godmothers toguether, shal saye this shorte exhortaciō folowing.



Or asmuche as these children haue promised by you to forsake the deuill and all his workes, to beleue in GOD and to serue him, you must remēbre that it is your partes and duties to se that these infātes be taught, so sone as they shalbe able to learne, what a solempne vowe, promise, & profession, they haue made by you. And that they maie knowe these thinges the better: ye shal call vpon them to heare sermons, and chiefly you shal prouide that they may learne the Crede, the lordes praier, and the ten commaundementes in the Englishe tōgue: and al other thinges, whiche a Christian man ought to knowe & beleue to his soules healthe. And that these childrē may be vertuously brought vp to leade a godly & Christian life, remembryng alwaies that baptisme doth represent vnto vs our profession, whiche is to folowe the example of our Sauour Christe, and to be made like vnto him, that as he died and rose againe for vs: so should we (whiche are baptised) die from sinne, and rise again vnto righteousness, continually mortifieng all our euil and corrupte affections, and daily proceeding in all vertue and godlines of liuyng.

The Minister shal commaunde that the chyldren be brought to the Byshop to be confirmed of him, so sone as they can saye in their vulgare tongue the articles of the faithe, the Lordes praier, and the .x. commaundementes, and be further instructed in the catechisme set furth for that purpose, accordingly as it is there expessed.

Of them that be Baptised in priuate houses, in time of necessitie.

The Pastours and Curates shal oft admonishe the people, that thei deferre not the Baptisme of infantēs any lōger thē the
sonday

Sondaie, or other holy daie, next after the childe be bozne, on-
lesse vpon a great and reasonable cause declared to the Curate
and by hym approued.

And also they shall warne them that without greate cause, and
necessitie, they baptise not childzen at home in their houses. And
when greate nede shall compell them so to do, that then they
minister it on this fashon.

First lette them that be present call vpon God for his grace, and
saye the Lordes praier, if the tyme will suffre. And then one
of them shall name the chylde, and dippe hym in the water, or
powre water vpon hym, sayeng these wordes.

I Baptise the in the name of the father, and of
the sonne, and of the holy ghoste. Amen.

And let them not doubt, but that the chylde so Baptised, is law-
fully and sufficiently baptised and ought not to be baptised a-
gaine in the churche. But yet neuerthelesse, if the childe whiche
is after this sorte baptised, do afterwarde liue, it is expedient
that he be brought into the Churche, to the entent the Priest
maie examine and trie, whether the chylde be lawfully baptised
or no. And if those that bryng any chylde to the churche do an-
swere that he is alredy baptised: Then shall the Priest exa-
mine them further.

By whome the childe was baptised:

Who was present when the childe was baptised:

**Whether they called vpon God for grace and succour in
that necessitie:**

**With what thing, or what matter they did Baptise
the childe:**

With what wordes the childe was baptised:

**Whether they thinke the childe to be lawfully and per-
fectly baptised.**

And if the Minister shall proue by the answers of suche as
brought the childe, that all thinges were done as they oughte
to be: Then shall not he Christen the childe againe, but shal re-
ceiue hym, as one of the flocke of the true Christian people sa-
yeng thus.



Certifie you, that in this case ye haue done
well, and accordyng vnto due order concer-
nyng the Baptisynge of this chylde, whiche
beyng bozne in Originall synne and in the
wrath of GOD, is now by the lauer of regeneration
in

The ministracion of

in Baptisme, receiued into the nombze of the children of God, and heires of euerlasting lyfe, for our Lorde Jesus Christe dothe not deny his grace and mercie vnto suche infātes, but moſte louingly dothe cal them vnto him: as the holy Gospel doth witnes to our cōfort, on this wiſe.

The Gospel.

Marke, x.



An certaine time they brought childzē vnto Christe that he should touche them, and his disciples rebuked those that brought them. But when Jesus sawe it, he was displeased and said vnto them: suffre litle chyldzen to come vnto me, and forbidde them not, for to suche belongeth the kingdome of God. Verely I saye vnto you, who soeuer doth not receiue þe kingdō of God as a litle childe, he shal not entre therin: And when he had taken thē vp in his armes, he put his hādes vpon them & blessed thē.

After the Gospel is redde, the Minister shall make this exhortacion vpon the wordes of the Gospel.



Rendes, ye heare in this Gospel the wordes of our Sauour Christe, that he commaunded the children to be brought vnto him: how he blamed those that would haue kept them from him: howe he exhorted all men to folowe their innocencie. ye perceiue howe by his outward gesture and dede, he declared his good wil towarde them. For he embrassed them in his armes, he laid his handes vpon them, & blessed them doubt not you therfore, but earnestly beleue, that he hath likewise fauourably receiued this present infāte, that he hath embrassed him with the armes of his mercie, that he hath geuen vnto him the blessing of eternall life: and made him partaker of his euerlasting kingdome. wherfore we being thus perswaded of the good wil of our heauenly father declared by his sonne Jesus Christe towardes this infante: Lette vs faithfully and deuoutly geue thanks vnto him, and saie the prayour whiche the lorde himselfe taught, and in declaraciō of our faith, let vs recite the articles contained in our Crede.

Here

¶ Here the Minister with the Godfathers and Godmothers shall saie.

Our father whiche. &c.

¶ Then the Priest shall demaunde the name of the childe, whiche beyng by the Godfathers, and Godmothers pronounced, the Minister shall saie.

¶ Doest thou in the name of this childe forsake the Deuill and all his workes, the vaine pompe, and glory of the worlde, with all the couetous desires of the same, the carnall desires of the fleshe, and not to folowe, and be ledde by them:

¶ Answer.

I forsake them all.

¶ The Minister.

Doest thou in the name of this childe professe this faith, to beleue in God the father almightie, maker of heauen and earth, and in Iesus Christe his only begotten sonne our lorde, and that he was conceived by the holy ghost, borne of the virgin Mary, that he suffered vnder Pontius Pilate, was crucified, dead, and buried, that he went doune into hell, and also did rylse againe the thirde daie: that he ascended into heauen, and sitteth at the ryghte hande of God the father almightie: and from thence he shall come againe at the ende of the worlde, to iudge the quicke and the dead: And do you in his name beleue in the holy Ghoste, the holy Catholique Churche, the communion of saintes, the remission of sinnes, resurrection, and euerlasting life after death:

¶ Answer.

All this I stedfastly beleue.

¶ Let vs praie.



Almightie and euerlastyng God heauenly father, we geue the humble thanks, for that thou hast vouchesaufe to cal vs to the knowlege of thy grace, and faith in the: increase this knowlege, and cōfirme this faith in vs euermore:

Geue thy holy Spirite to this infante, that he beyng borne agayne, and beyng made heire of euerlastyng saluacion

Publique Baptisme.

saluacion through our Lorde Jesus Christe, may continue thy seruant, and atteine thy promise through the same our lorde Jesus Christe thy sonne, who liueth and reigneth with the in the vnitie of the same holy spirite euerlastingly. Amen.

¶ Then shall the minister make this exhortacion, to the Godfathers, and Godmothers.

Inasmuche as this childe hath promised by you to forsake the Deuill and all his workes, to beleue in God, and to serue him; you must remember that it is your parte and dutie to se that this infante be taught so sone as he shalbe able to learne, what a solempne bowe, promise, and profession he hath made by you, and that he may knowe these thinges the better, ye shall call vpon him to heare sermones: And chiefly ye shall prouide that he may learne the Crede, the Lordes praier and the ten commaundementes in the Englishe tongue, and all other thinges whiche a Christian man ought to know, and beleue, to his soules health, & that this childe may be vertuously brought vp, to leade a Godly and a Christian life. Remembring alway that Baptisme doth represent vnto vs our profession, whiche is to folowe the example of our Sauour Christe, and be made like vnto him, that as he died and rose again for vs: so should we whiche are baptised, die from synne, and ryle againe vnto righteousness, continually mortifieng all our euil and corrupte affections, and daily procedyng in all vertue, & godlines of liuing. &c.

¶ As in publique Baptisme.

¶ But if they whiche bryng the enfantes to the churche, doe make an vncertaine aunswere to the Priestes questions, and saie that they cannot tell what they thought, didde, or saide in that greate feare, and trouble of minde: (as often times it chaunceth) then let the priest Baptise him in forme aboue wrytten concerning publique Baptisme, sauing that at the dipping the childe in the fonte he shall vse this forme of wordes.

If thou be not baptised already. *R.* I baptise the in the name of the father, and of the sonne, and of the holy Ghoste. Amen.

Confir^m

C Confirmation

Fol. 109.

wherin is conteined a Ca-
thechisme for
Childzen.



¶ thende that Confirmaci-
on maie be ministred to the moze edi-
fieng of suche as shal receiue it (accoz
dyng vnto saincte Paules doctrine,
who teacheth that al thynges should
be doen in the churche, to the edifica-
tion of the same) it is thoughte good
that none hereafter shalbe confirmed
but suche as can saie in their mother
tongue the Articles of the faith, the
Lordes praier, and the .x. commaun-
dementes: And can also answere to
suche questions of this short Cathe-

chisme, as the Bishoppe (or suche as he shall appoynt) shall by his dis-
cretion appose them in. And this orde is mozte conuenient to be obser-
ued for diuerse considerations.

First, because that when childzen come to the yeres of discretion, and
haue learned what their godfathers, and godmothers promised for the
in Baptisme, thei maie then thei selues with their awne mouthe, and
with their awne cosent, openly befoze the Churche, ratifie and confirme
thesame, and also promise that by the grace of God, thei will euer moze
endeuour them selues faithfully to obserue and kepe suche thynges, as
thei by their owne mouthe and confession haue assented vnto.

Secondly, for as muche as Confirmation is ministred to thei that
be Baptised, that by imposition of handes, and praier, thei maie receiue
strengthe, and defence agaimst all temptacions to sinne, and the assaul-
tes of the worlde, and the Deuill: it is mozte mete to be ministred whe
childzen come to that age, that partely by the frailtie of their awne
fleshe, partly by the assaultes of the worlde, and the Deuill, thei begyn
to be in daungers to fall into sondry kyndes of synne.

Thirdely, for that it is agreable with the vsage of the churche in ti-
mes paste, where by it was ordeined that Confirmation should be mi-
nistred to them that ware of perfecte age, that thei beyng instructed in
Christes religion, should openly professe their awne faith, and promise
to be obedient vnto the will of God.

And that noman shall thincke that any detriment shall come to chil-
dzen by differryng of their Confirmation: he shall knowe for truthe,
that it is certein by Gods woorde, that childzen beyng Baptised, haue
all thynges necessarie for their saluacion, and be vndoubtedly saued.

L.i.

CA

Catechisme that is to

saie, an enstruction to be learned of euery child, before he be brought to be confirmed of the Bishoppe.

Question.

What is your name?

Answer.

A. D. B.

Question.

Who gaue you this name?

Answer.

By Godfathers and Godmothers in my Baptisme, wherein I was made a member of Christe, the childe of God, and an inheritor of the kyngdome of heauen.

Question.

What did your Godfathers and Godmothers then for you?

Answer.

Thei did promise and bowe. iiii. thynges in my name. First, that I should forsake the deuill and al his workes and popes, the vanities of the wicked worlde, and al the synfull lustes of the fleshe. Secodly, that I should beleue all the articles of the christian faith. And thirddly, that I should kepe Goddes holy wil and commaundementes and walke in thesame all the daies of my life.

Question.

Doest thou not thynke that thou art bound to beleue and to do as thei haue promised for the?

Answer.

Yes verely. And by Gods helpe so I will. And I hartely thanke our heauenly father, that he hath called me to this state of saluacion, through Iesus Christe our sauoure. And I praie GOD to giue me his grace, that I maie continue in thesame vnto my liues ende.

Question.

Reherse the articles of thy beleue.

Answer.

Beleue in God the father almightie, maker of heauen & of yearth. And in Iesus Christ his onely sone our lord. whiche was conceived of the holy ghost, borne

borne of the Virgine Mary. Suffered vnder Ponce Pilate, was crucified, deade and buried, he descended into hell. The third daie he rose again from the deade. He ascended into heauen, and sitteth at the right hande of God the father almightie. From thence he shall come to iudge the quicke and the deade. I beleue in the holy ghost. The holy catholike Church. The Communion of saintes. The forgiuenes of sinnes. The resurrection of the body. And the life euerlastyng. Amen.

Question.

What doest thou chiefly learne in these articles of thy beleefe?

Answer.

Firste, I learne to beleue in God the father, who hath made me and all the worlde.

Secondely, in God the sonne, who hath redeemed me, and all mankynde.

Thirddly, in God the holy ghoste, who sanctifieth me, and all the electe people of God.

Question.

You saied that your godfathers and godmothers, did promise for you, that you should kepe Goddes commaundementes. Tell me how many there be?

Answer.

Tenne.

Question.

Whiche be thei.

Answer.

Thesame whiche God spake in the .xx. Cha. of Exodus, saing: I am the Lorde thy God, whiche haue brought the out of the lande of Egypte, out of the house of bondage.

i. Thou shalt haue none other Goddes but me.

ii. Thou shalt not make to thy self any grauen ymage nor the likenes of any thyng that is in heauen aboue, or in the yearth beneth, nor in the water vnder the yearth: thou shalt not bowe doune to them, nor worshippinge them. For I the Lorde thy God, am a gelous God, and visite the synnes of the fathers vpon the children, vnto the .iii

L. ii.

and

The Catechisme.

and fourth generation of them that hate me, and shewe mercie vnto thousandes in them that loue me, and kepe my commaundementes.

iii. Thou shalt not take the name of the lord thy God in vain, for the Lord will not holde hym guiltlesse that taketh his name in vain.

iiii. Remembre thou kepe holy the Sabbath daie. Sixe daies shalt thou labour, and do all that thou hast to do: but the .vii. daie is the Sabbath of the lord thy God, in it thou shalt do no maner of worke, thou and thy sonne, and thy daughter, thy man seruant, and thy maide seruant, thy cattell, and the straunger that is within thy gates, for in sixe daies the lord made heauen and yerth, the sea, and all that in them is, and rested the .vii. daie, wherfore the lord blessed the .vii. daie, and hallowed it.

v. Honour thy father and thy mother, that thy daies maie be long in the lande, whiche the Lord thy GOD giueth the.

vi. Thou shalt do no murther.

vii. Thou shalt not commit adulterie.

viii. Thou shalt not steale.

ix. Thou shalt not beare false witnesse against thy neighbour.

x. Thou shalt not couet thy neighbours house, thou shalt not couete thy neighbours wife, nor his seruant, nor his maide, nor his Oxe, nor his Asse, nor any thyng that is his.

Question.

What doest thou chiefly learne by these commaundementes?

Answer.

I learne two thinges. My duetie towards God, and my duetie towards my neighbour.

Question.

What is thy duetie towards God?

Answer.

My duetie towards God is, to beleue in hym, to feare hym, and to loue him with all my hart, with al my mind with all my soule, and with all my strength. To worship
hym

hym. To giue hym thanks. To putte my whole truste in hym. To call vpon hym. To honour his holy name, and his woorde, and to serue hym truely all the daies of my life.

Question.

What is thy dutie towardes thy neighbour?

Answer.

My duetie towardes my neighbour is, to loue hym as my self: And to do to all men, as I would thei should doe vnto me. To loue, honoure, & succour my father and mother. To honour and obeye the kyng, and his ministers. To submit my self to all my gouernours, teachers, spirituall Pastours, and Maisters. To order my self lowly and reuerently to all my betters. To hurte no body by worde nor dede. To be true and iuste in all my dealyng. To beare no malice, nor hatred in my harte. To kepe my handes from pickyng and stealyng, and my tongue fro euill speakyng, lyeng, and slaunderyng. To kepe my body in temperaunce, sobernes, and chastitie. Not to couet nor desire other mennes goodes. But learne and labour truely to get myne owne liuyng, and to do my duetie in that state of life, vnto which it shall please god to cal me.

Question.

My good childe knowe this, that thou art not able to do these thynges of thy self, nor to walke in the cōmaundementes of God, and to serue hym, without his speciall grace, whiche thou muste learne at all tymes, to call for by diligent praier. Let me heare therefore, if thou canst saie the Lordes praier?

Answer.

Our father whiche art in heauen, hallowed be thy name. Thy Kyngdome come. Thy will be doen in yearth as it is in heauē. Giue vs this daie our daiely breade. And forgiue vs our trespases, as we forgiue them that trespasse against vs. And leade vs not into temptation. But deliuer vs from euill. Amen.

Question.

What desirest thou of God in this praier.

Answer.

Confirmacion.

I desire my lord God our heavenly father, who is the giuer of all goodnes, to send his grace vnto me, and to al people that we maie worship hym, serue hym, and obeye hym as we ought to doe. And I praie vnto God, that he will sende vs all thynges that be nedefull, bothe for our soules and bodies. And that he wil be mercifull vnto vs, and forgieue vs our synnes: and that it will please him to saue and defende vs in al daungers ghostly and bodily: and that he will kepe vs from al sinne and wickednes, & from our ghostly enemy, and fro everlastyng death. And thus I trust he will do of his mercie & goodnes, through our lord Iesu Christ. And therfore I say. Amen. So be it.

So sone as the children can saie in their mother tongue, the articles of the faith, the Lordes praier, the .x. commaundementes and also can answere to suche questions of this shorte Catechisme as the Bishop (or suche as he shall appoynt) shall by his discretion appose theim in: then shall thei be brought to the Bishop, by one that shalbe his godfather, or godmother, that euery child maie haue a witnes of his confirmacion.

And the Bishop shall confirme them on this wise.

Confirmation.

Our helpe is in the name of the Lorde.

Answer.

whiche hath made bothe heauen and yearth.

Minister.

Blessed is the name of the Lorde.

Answer.

Hencefurthe worlde without ende.

Minister.

Lorde heare our praier.

Answer.

And let our crie come to the.

Let vs praie.



Almightie and everliuyng GOD, who haste vouchedsauf to regenerate these thy seruautes, by water and the holy ghost: and hast giuen vnto them forgiuenes of al their sinnes: strengthen the we beseeche the (O lord) with the

the holy ghost the comforter, and daily encrease in them thy manifold giftes of grace, the spirite of wisdom and vnderstandyng: the spirite of counseill & ghostly strenght the spirite of knowlege, and true godlinesse, and fulfill them (O lord) with the spirite of thy holy feare. Amen.

¶ Then the Bishoppe shall laye his hande vpon euery childe severally, sayeng.

Defende, O lord, this child with thy heauenly grace that he maie continue thynne for ever, and daily encrease in thy holy spirit more and more, vntil he come vnto thy everlastyng kynngdome. Amen.

Then shall the Bishoppe saie.

¶ Let vs praie.



Almightie everliuyng God, whiche makest vs both to will, and to do those thynges that be good, and acceptable vnto thy Maiestie, we make our humble supplicaciōs vnto the for these children, vpon whom (after the exāple of thy holy Apostles) we haue laied our handes, to certifie them (by this signe) of thy fauour, and gracious goodnes toward them, let thy fatherly hand, we beseeche the ever be ouer theim, let thy holy spirite ever be with them, and so leade them in the knowlege and obedience of thy worde, that in the ende thei maie obtain the everlastyng life: through our Lorde Jesus Christ, who with the and the holy ghoste liueth and reigneth one GOD, worlde without ende. Amen.

Then the Bishoppe shall blesse the children, thus sayeng.

The blessing of God almightie, the father, the sonne, and the holy ghoste, be vpon you, and remain with you for ever. Amen.

¶ The curate of euery Parithe, or some other at his appointmēt, shall diligently vpon Sondaies and holy daies haulfe an houre befoze Euen song openly in the Churche instruct and examine so many childre of his parithe sent vnto hym, as the tyme wil serue & as he shal thinke cōuenient, in some parte of this Cathechisme

¶ And all fathers, mothers, maisters, and dames, shall cause their children, seruantes, and prentises (whiche haue not learned their Cathechisme) to come to the churche at the tyme appointed and obediently to heare, and be ordred by the curate, vntill sūche

T. iiii.

tyme

tyme as thei haue learned all that is here appoynted for them to learne. And whensoever the Bishop shall giue knowlege for childzen to be broughte afoze hym to any conuenient place, for their confirmation: then shall the curate of euery Parische either byng or sende in wrytyng the names of all those childzen of his Parische, whiche can saie the Articles of their faith, the Lordes prayer, and the .x. commaundementes, and also how many of the can answer to thother questions cōteined in this Catechisme.

And there shall none be admitted to the holy communion: vntil suche tyme as he can saie the Catechisme and be confirmed.

The fourme of Solemnization of Matrimonie.

First, the banes must be asked thre seuerall Sondays, or holy daies, in the tyme of seruite, the people beyng present, after the accustomed maner.

And if the persones that would be married dwell in diuerse Parishes, the banes muste be asked in bothe Parishes, and the curate of the one parische shall not solemnize matrimonie betwixt them, without a certificate of the banes beyng thise asked, from the curate of the other parische. At the daie appoynted for solemnization of Matrimonie, the persones to be married shall come into the body of the church, with their frendes and neighbours. And there the priest shall thus saie.



Dearly beloued frendes, we are gathered together here in the sight of God, and in the face of his congregaciō, to ioyne together this man, and this woman, in holy Matrimonie, whiche is an honourable estate, instituted of God in paradise, in the tyme of mannes innocencie, signifieng vnto vs the mystical vniō that is betwixt Christ and his church: whiche holy estate, Christ adourned and beautified with his presence, and firste miracle that he wrought in Cana of Galile, and is commended of saint Paule, to be honourable among all men, and therefore is not to be enterpri- sed, nor taken in hande vnadvisedly, lightly or wanton- ly, to satisfie mennes carnall lustes, and appetites, like brute beastes that haue no vnderstandyng: but reuerēt- ly, discretely, advisedly, soberly, and in the feare of God, duly consideryng the causes for the whiche matrimonie was

was ordeined. One was the procreation of chldren, to be brought vp in the feare and noureure of the lorde, and praise of God. Secondly, it was ordeined for a remedie against synne, and to auoyde fornication, that suche persones as haue not the gifte of continencie might marie, and kepe themselves vndefiled members of Chyestes body. Thirddly, for the mutuall societie, helpe and comfort, that the one ought to haue of the other, bothe in prosperitie and aduersitie, into the which holy estate, these two persones present, come now to be ioyned. Therefore, if any man can shewe any iust cause, why thei maie not lawfully be ioyned together: let him now speake, or els hereafter for ever hold his peace.

¶ And also speakyng to the persones that shalbe married, he shall saie.

I require and charge you (as you will answere at the dreadfull daie of iudgement, when the secretes of al hartes shalbe disclosed) that if either of you doe knowe any impediment, why ye maie not be lawfully ioyned together in Matrimonie, that ye confesse it. For be ye well assured, that so many as be coupled together, otherwise then Goddes woorde doth allowe, are not ioyned together by God, neither is their Matrimonie lawfull.

¶ At whiche daie of Mariage, if any man do allege and declare any impediment, why thei maie not be coupled together in matrimony by Goddes lawe, or the lawes of this realme, and will be bounde, and sufficient sureties with hym, to the parties, or els put in caution, to the full value of suche charges, as the persons to be married doe sustain, to proue his allegacion: then the solempnizacion muste be deferred vnto suche tyme as the truthe be tried. If no impediment be alleged, then shall the curate saie vnto the man.

¶ R. wylte thou haue this woman to thy wedded wife, to liue together after Goddes ordinaunce, in the holy estate of Matrimonie: wylte thou loue her, comforte her, honour, and kepe her, in sickenesse, and in healthe: And forsakyng all other, kepe the onely to her, so long as you bothe shall liue:

The man shall answere.

I will.

Then shall the priest saie to the woman.

R. wylt

Matrimonic.

R. wilt thou haue this mā to thy wedded husbände: to liue together after goddes ordinaunce, in the holy estate of matrimony: wilt thou obey hym & serue him, loue, honor & kepe him, in sicknes, and in helth. And forsaking al other, kepe the only vnto him, so lōg as you both shal liue

The woman shall answere.

I will.

Then shall the minister saie.

Who giueth this woman, to be married vnto this man:

¶ And the minister receiuyng the woman at her father or frendes handes: shall cause the man to take the womā by the right hand and so either to giue their trouthē to other, the man first saieng.

I. R. take the. R. to my wedded wife, to haue and to holde from this daie forward, for better, for worse, for richer, for poorer, in sickenes, and in health, to loue and to cherishe, till death vs departe: accordyng to goddes holy ordinaunce, and thereto I plight the my trouthē.

Then shall thei louse their handes, and the woman takyng again the man by the right hande, shall saie.

I. R. take the. R. to my wedded husband, to haue and to holde from this daie forward, for better, for worse, for richer, for poorer, in sickenes, & in health, to loue, cherishe and to obeye, till death vs depart, accordyng to Goddes holy ordinaunce: and thereto I giue the my trouthē.

¶ Then shall thei again louse their handes, and the man shal giue vnto the woman a ryng, laieng thesame vpon the boke, with the accustomed duetie to the Priest and Clerke. And the Priest takyng the ryng, shall deliuer it vnto the man, to put it vpon the fourth synger of the womā's left hand. And the man taught by the priest, shal say. **With this ring I thewed: with my body I the worship, & with all my worldly goodes I the endowe. In the name of the father, & of the sonne, and of the holy ghost. Amen.**

Then the man leauyng the ryng vpon the fourth finger of the womā's left hande, the Minister shall saie.

¶ Let vs praie.



O Eternall God, creatour and preseruer of al mā kind, giuer of al spirituall grace, the aucthour of euerlastyng life: send thy blessing vpon these thy seruantes, this man & this womā, whom we blesse in thy name, that as Isaac and Rebecca liued faith-

faithfully together: So these persones maie surely performe, and kepe the vowe and couenaunt betwixt them made, whereof this ryng giuen, and receiued, is a token and pledge, and maie euer remain in perfecte loue and peace together, and liue accordyng vnto thy lawes: thorough Iesus Christ our Lorde. Amen.

Then shall the priest ioyne their righthandes together, and saie.

Those whom God hath ioyned together, let no man put a sonder.

Then shall the minister speake vnto the people.

Forasmuche as, M. and. M. haue consented together in holy wedlocke, & haue witnessed thesame before God, and this company, and thereto haue giuen and pledged their trowthe either to other, & haue declared thesame by giuyng and receiuyng of a ring, & by ioynyng of handes I pronounce that thei be man and wife together. In the name of the father, of the sone, & of the holy ghost. Amen.

And the minister shall adde this blessing.

God the father, God the sonne, God the holy Ghoste blesse, preserve, and kepe you, the Lorde mercifully with his fauour looke vpon you, and so fill you with all spirituall benediction and grace, that you maie so liue together in this life, that in the world to come, you may haue life euerlastyng. Amen.

Then the ministers or clerkes goyng to the Lordes table, shall saie or syng this Psalm folowyng. Beati omnes.



Blessed are all they that feare the Lorde: Psal. Cxx. and walke in his waies. and. viij.

For thou shalt eate the labour of thy handes: O well is the, and happie shalt thou be.

Thy wife shall be as the fructfull vine: vpon the walles of thy house.

Thy children like the Oliue bryanches: round about thy table.

Lo, thus shall the man be blessed: that feareth the lorde The lorde from out of Sion, shall blesse the: that thou shalt see Hierusalem in prosperitie, all thy life long.

Yea, that thou shalt see thy childers children: and peace vpon

vpon Israell.

Glozy be to the father, and to the sonne, and to the. &c.
As it was in the beginnyng, and is now. &c. Amen.

¶ Or this Psalm folowynge. Deus misereatur.

Psal. lxxvij.



God be merciful vnto vs and blesse vs: and
shewe vs the lighte of his countenance,
and be mercifull vnto vs.

That thy waie maie be knowen vpon
the yearth: thy sayng health among all
nations.

Let the people praise the (O God): yea, let all the peo-
ple praise the.

O let the nations reioyce and be glad: for thou shalt
iudge the flocke righteously, and gouerne the nations v-
pon the yearth.

Let the people praise the (O GOD) let all the people
praise the.

Then shall the yearth bryng furthe her encrease: and
God, euen our God, shall giue vs his blessing.

God shall blesse vs, and all the endes of the world shall
feare hym.

Glozy be to the father, and to the sonne, and to the. &c.
As it was in the beginnyng, and is now. &c. Amen.

¶ The Psalm ended, and the man and the woman knelyng a-
foze the Lordes table: The Priest standynge at the table, and
turnynge his face toward them, shall saie.

Lord haue mercie vpon vs.

Answer.

Christ haue mercie vpon vs.

Minister.

Lord haue mercie vpon vs.

Our father whiche art. &c.

And leade vs not into temptacion.

Answer.

But deliuer vs from euill. Amen.

Minister.

O Lord saue thy seruaunt: and thy handmaide.

Answer.

whiche

And euermore defende them.

Minister.

Be vnto them a towre of strength.

Answer.

From the face of their enemye.

Minister.

O Lorde heare our prayer.

Answer.

And let our crie come vnto the.

The minister.

God of Abraham, God of Isaac, God of Jacob, blesse these thy seruautes, and sowe the seede of eternal life in their mindes, that whatsoeuer in thy holy worde they shal profitably learne, they may in dede fulfill thesame. Loke O Lorde, mercifully vpon them from heauen, and blesse them. And as thou diddest sende thy blessing vpon Abraham and Sara to theyr greate comforte: so vouchesafe to sende thy blessing vpon these thy seruautes, that they obeyeng thy wil, and alwaye beyng in sauftie vnder thy protection, may abide in thy loue vnto their lyues ende, throughe Iesu Christe our Lorde. Amen.

This prayer nexte folowynge shalbe omitted wher the woman is past childe birth.

Mercifull Lorde, and heauenly father, by whose gracious gifte mankynde is encreased, we beseeche the assiste wyth thy blessing these two persones, that they may both be fruitfull in procreation of children, and also lyue together so long in godly loue and honestie, that they may se their childers children, vnto the thirde and fourth generacion, vnto thy praise and honour: through Iesus Christe our Lorde. Amen.

God whiche by thy mighty power haste made all thinges of naught, which also after other thinges set in ordre, diddest appoint that out of man (created after thine owne ymage & similitude) womā shoulde take her beginning, and knyttng them together diddest teache that it shoulde neuer be lawfull to put a sinder those whome thou by matrimonie haddest made one: O God

A. i.

whiche

Of Matrimonie.

which hast consecrated the state of matrimonie, to suche an excellent misterie, that in it is signified and represented the spirituall marriage and vnitie betwixte Christe & his church: Loke mercifully vpon these thy seruantes, that both this man may loue hys wife, accordyng to thy worde (as Christe did loue hys spouse the church, who gaue hym selfe for it, louing and cherishyng it euen as hys owne fleche). And also that thys woman may be louyng and amiable to her housbande as Rachel, wyse as Rebecca, faithfull and obedient as Sara, & in all quietnes, sobrietie, and peace, be a folower of holy and godly matrones, O Lorde blesse them bothe and graunt them to inherite thy euerlastyng kyngdome: throughe Iesus Christe our Lorde. Amen.

¶ Then shall the priest saye.

O Almighty God, which at the beginnyng did create our firste parêtes Adam and Eue, and did sanctifie and ioyne them together in marriage, powre vppon you the richesse of hys grace, sanctifie, & blesse you, that ye maye please hym both in body and soule, and lyue together in holy loue, vnto your lyues ende. Amen.

Then shall begyn the communion and afre the Gospel shalbe sayed a sermon, wherin ordinarily (so ofte as ther is any marriage) the office of a man and wife shalbe declared, accordyng to holy scripture, or yf there be no sermon, the minister shall reade this that foloweth.

All ye whiche be married or which entende to take the holy estate of matrimonie vppon you: heare what holy scripture doth say, as touchyng the dutie of housbandes toward their wiues, & wiues, toward their housbādes.

Saincte Paule (in hys Epistle to the Ephesians the. v. Chapter) doeth gyue thys cominaundemente to all married men.

Ye housbandes loue your wiues, euen as Christ loued the church, and hath gyuen hymselfe for it, to sanctifie it, purgynge it in the fountaine of water, through the worde, that he might make it vnto hymselfe a glorious congregacion, not hauyng spot or wrinkle, or any suche thyng but that it shoulde be holy and blameles. Some men
are

are bounde to loue theyr owne wyues as theyr owne bodies. He that loueth his owne wife loueth himselfe. For neuer did any man hate his owne flesh, but nourisheth and cheriseth it, euen as the Lorde doeth the congregacion, for we are members of his body: of his flesh, & of his bones.

For thys cause shall a man leaue father and mother, and shalbe ioyned vnto hys wyfe, and they two shalbe one flesh. This mystery is greate, but I speake of Christ and of the congregacion. Neuerthelesse, let euery one of you so loue hys owne wyfe, euen as hym selfe.

Lykewise thesame sainte Paule (writing to the Colossians) speaketh thus to al men that be married. Ye men loue your wiues and be not bitter vnto them. colossians ii

Hear also what sainte Peter thapostle of Christe, whiche was himselfe a married man (sayth vnto all men that are married. Ye husbandes dwell with your wyues accordyng to knowlege: Geuing honour vnto the wyfe as vnto the weaker vessel, and as heires together of the grace of lyfe, so that your prayers be not hyndred. pete iii

Hetherto ye haue hearde the duetie of the husbände towarde the wyfe.

Nowe lykewise ye wiues heare and learne your duetie towarde your husbandes, euen as it is plainly set furthe in holy scripture.



Sainte Paule (in the forenamed Epistle to the Ephesians) teacheth you thus: Ye women, submit your selues vnto your owne husbandes as vnto the lorde: for the husbande is the wyues head, euen as Christe is the heade of the churche. And he is also the sauour of the whole body. Therefore as the churche or congregacion, is subiecte vnto Christe: So lykewise let the wiues also be in subiection vnto their owne husbandes in all thynges. And agayne he sayeth: Let the wife reuerence her husbande. And (in his Epistle to the Colossians) Sainte Paule gyueth you this shorte lesson. Ye wiues submit your selues vnto your owne husbandes, as it is conuenient in the Lorde. Ephes. v.

The visitacion of the sicke.

i Petri, iii.



Saincte Peter also doeth instructe your very godly, thus sayeng: Let wyues be subiecte to their owne housbandes, so that yf any obey not the worde, they maye be wonne without the worde, by the conuersacion of the wiues, while thei beholde your chaste cōuersacion coupled with feare, whose apparel let it not be outwarde, with broi- ded heare and trimming aboute with golde, either in puttyng of gorgeous apparell, but let the hidde man whiche is in the harte, be without all corrupcion, so that the spirite be milde and quiete, which is a precious thing in the sight of God. For after thys maner (in the olde tyme) dyd the holy women whiche trusted in God appa- rell them selues beyng subiecte to their owne housban- des: as Sara obeyed Abraham calleng hym Lorde, whose daughters ye are made, doyng well and beyng not dismaide with any feare.

The newe married persones (thesame daye of theyr mariage) muste receyue the holy Communion.

**The ordre for the
visitacion of the Sicke.**

The priest entring into the sicke persones house shall saye.
Peace be in this house, and to all that dwell in it.

When he commeth into the sicke mannes presence,
he shall saye, knelyng downe.



Remembze not Lorde our iniquities, nor the iniquities of our forefathers. Spare vs good Lorde, spare thy people, whomethou haste re- demed with thy moste precious bloude, and be not in angry with vs for euer.

Lorde haue mercy vpon vs.

Christ haue mercy vpon vs.

Lorde haue mercy vpon vs.

Our father whiche art in heauen, &c.
And leade vs not into temptacion.

Answer.

But

But deliuer vs from euill. Amen.

The minister.

O Lorde saue thy seruaunt.

Answer.

Whiche putteth his trust in the.

Minister.

Sende hym helpe from thy holy place.

Answer.

And euermore mightely defende hym.

Minister.

Let the enemye haue no aduantage of hym.

Answer.

Nor the wicked approche to hurte hym.

Minister.

Be vnto hym O Lorde a strong towre.

Answer.

From the face of hys enemye.

Minister.

Lorde heare our prayers.

Answer.

And let our crye come vnto the.

Minister.

O Lorde loke doune from heauen, beholde, visite, and releue this thy seruaunt. Loke vpon him with the eyes of thy mercy, gyue hym comfort, and sure confidence in the. Defend hym from the daunger of the enemye, and kepe him in perpetual peace & saufetie, through Iesus Christe our Lorde. Amen.

Care vs almightie and most merciful God, and sauiour. Extend thy accustomed goodnes to this thy seruaunt whiche is greued with sickenesse. Visite hym, O Lorde as thou diddest visite Peters wiues mother, and the Captaines seruaunt. So visite and restore vnto this sycke persone hys former healthe (yf it be thy wil) or els gyue him grace so to take thy visitacion, that after this paynfull lyfe ended, he maye dwel with the in lyfe euerlastyng. Amen.

Then shall the minister exhorde the sicke persone after this fourme or other lyke.

A. iii.

Derely



Deerly beloued, know this that almightie God is the lord of lyfe and death, and ouer all thinges to them pertainyng, as youth, strength, helthe, age, weakenesse: and sickenesse: wherefore whatsoeuer your sickenes is, knowe you certainly, that it is gods visitaciō. And for what cause soeuer this sickenesse is sent vnto you: whether it be to trie your patience for the example of other, and that your faith may be founde in the day of the Lorde, laudable, glorious & honorable, to the encrease of glory, & endeleffe felicitie: Or els it be sente vnto you to correct and amende in you, whatsoeuer doth offend the eyes of our heauēly father: knowe you certainly, that if you truly repēte you of your sinnes, & beare your sickenes patiently, trusting in Goddes mercy for hys dere sonne Jesus Christes sake, & render vnto him humble thanks for hys fatherly visitation submitting your selfe wholly to his wil: it shal turne to your profit, and helpe you forward in the right waye that leadeth vnto euerlastyng lyfe. ¶ Take therefore in good worthe the chastemente of the Lorde: For whome the Lorde loueth, he chastiseth. yea (as saincte Paule saith) he scourgeth every sonne whiche he receiueth. Yf you indure chastisemēt he offereth himselfe vnto you as vnto his owne childrē. What sonne is he that the father chastiseth not? If ye be not vnder correction (whereof all true children are partakers) thē are ye bastardes & not childrē. Therefore seyng that whan our carnall Fathers do correcte vs, we reuerently obeye thē shal we not nowe muche rather be obediente to our spirituall father, & so lyue? And they for a fewe daies do chastise vs after their owne pleasure: but he doeth chastise vs for our profite, to the intente he maye make vs partakers of his holines. These wordes good brother, are Gods wordes, & writtē in holy scripture for our comforte & instruction, that we shoulde patiently & with thankesgeuing, beare our heauenlie fathers correction: whansoever by any maner of aduersitie it shal please hys gracious goodnes to visite vs. And there shoulde be no greater comforte to Christian

If the person visited be very sicke, the the curate maye ende his exhortacion in this place.

Christian persones, then to be made lyke vnto Christe by suffering patiently aduersities, troubles, and sickenneses. For he himselfe went not vp to ioye, but first he suffered paine: he entred not into his glory, before he was crucified. So truly our waye to eternal ioye, is to suffre here with Christe, and our doore to entre into eternall lyfe: is gladly to die with Christ, that we may rise again from death and dwell with hym in euerlastyng lyfe. Nowe therefore takyng your sicknesse, whiche is thus profitable for you, paciētly: I exhorte you in the name of God to remembre the profession whiche you made vnto God in your Baptisme. And forasmuche as after thys lyfe, there is accompte to be gyuen vnto the righteous iudge, of whome all must be iudged without respecte of persones: I require you to examine your selfe, and your state, both towarde God and manne, so that accusing and condemning your selfe for your owne faultes, you maye finde mercy at our heavenly fathers hande, for Christes sake and not be accused and condemned in that fearful iudgement. Therefore I shall shortly rehearse the articles of our faith, that ye may knowe whether you do beleue as a Christian man shoulde beleue, or no.

Here the minister shal rehearse the articles of the faith sayeng thus.

Doest thou beleue in God the father almighty?

And so furth as it is in Baptisme.

Then shal the minister examine whether he be in charitie with all the worlde: Exhortyng hym to forgyue from the botome of hys harte all persons that haue offended hym, & yf he haue offēded other to aske them forgyuenes: And where he hath done iniurie or wrong to any mā, that he make amēdes to the vttermost of his power. And yf he haue not afore disposed his goodes, let hym the make his will. (But men muste be ofte admonished that they set an ordre for their temporall goodes and landes, whan they be in healthe.) And also declare hys debtes, what he oweth, & what is owing vnto him, for discharging of his cōscience & quietnesse of his executours. The minister maye not forget, nor omitte to moue the sicke person, (and that moste earnestly) to liberalitie towarde the poore.

This may be done before the minister begynne his praiers as he shal see cause.

The visitacion

¶ Here shall the sicke person make a speciall confession
yf he fele hys conscience troubled with any weightie
matter. After whiche confession, the Priest shall ab-
solue hym after this sorte.

Our Lorde Iesus Christe, who hath left power to
his churche, to absolue all sinners whiche truly re-
pent and beleue in hym: of hys greate mercy for-
gyue the thine offences, and by hys auctorite commit-
ted to me, I absolue the from all thy synnes, in the name
of the father, and of the sonne, and of the. &c. Amen.

And then the priest shall saye the collecte folowynge.

¶ Let vs praye.

O most merciful God, whiche accordyng to the mul-
titude: of thy mercies, doest so put awaye the sin-
nes of those which truly repent, that thou remem-
berest them no more: open thy eye of mercy vpon this thy
seruant, who moste earnestly desireth pardon and for-
giuenes. Renue in him moste louing father, whatsoeuer
hath ben decayed by the fraude & malice of the deuill, or
by hys owne carnall will and frailnes: preserue and con-
tinue this sicke membre in the vnitie of thy churche, con-
sidre his contritiō, accept his teares, assuage his paine
as shalbe sene to the most expedient for hym: And foras-
much as he putteth his full trust only in thy mercy, Im-
pute not vnto hym hys former sinnes, but take hym vn-
to thy fauour, through the merites of thy moste derely
beloued sonne Iesus Christe. Amen.

¶ Then the minister shall saye this Psalm.

Te do-
mine spe-
rat.
Psalm. xxi



In the, Lorde, haue I put my trust, let me ne-
uer be put to confusion: but ridde me, and de-
liuer me into thy righteousnes, encline thine
eare vnto me, and saue me.

Be thou my strong holde whereunto I maye alway
resorte: thou hast promised to helpe me, for thou art my
house of defence and my castell.

Deliuere me (O my God) out of the hāde of the vngod-
ly: out of the hande of the vnrighteous and cruell māne.

For thou (O Lorde God) art the thing that I long for:
thou

thou art my hope euen fro my youth.

Through the haue I bene holden vp euer sence I was bozne : thou arte he that toke me out of my Mothers wombe, my prayse shal alway be of the.

I am become as it ware a monster vnto many: but my sure truste is in the.

O let my mouthe be filled with thy prayse : (that I may syng of thy glory) and honour, all the daye long.

Caste me not awaye in the tyme of age : forsake me not when my strength fayleth me.

For myne enemies speake against me, and they that take wayte for my soule, take their counsaile toguether, sayeng: God hath forsaken hym, persecute hym and take hym, for there is none to deliuer hym.

Go not farre frome, O God : my God, haste the to helpe me.

Let them be confounded and perishe, that are against my soule: let them be couered with shame and dishonour that seke to do me euill.

As for me, I will patiently abide alwaye : and will prayse the, more and more.

By mouthe shall dayly speake of thy righteousness and saluacion: for I knowe no ende thereof.

I will go furth in the strength of the Lorde God: and will make mencion of thy righteousnesse onely.

Thou (O GOD) haste taught me from my youth vp vntill nowe : therefore I will tell of thy wonderous workes.

Forsake me not (O God) in mine olde age, whē I am gray headed: vntill I haue shewed thy strength vnto this generacion, and thy power to all them that are yet for to come.

Thy righteousnesse (O God) is very high, and great thinges are they that thou haste done : O God who is lyke vnto the:

O what greate troubles and aduersities haste thou shewed me : & yet diddest thou turne and refreshe me, yea and broughtest me from the depe of the earthe againe.

Thou

The visitacion of the sicke.

Thou haste brought me to greate honour : and comforted me on euery syde.

Therefore will I prayse the, and thy faithfulness (O God) playeng vpon an instrumente of musicke : vnto the will I syng vppon the harpe, O thou holy one of Israell.

My lippes will be fayne, when I syng vnto the : and so will my soule whome thou haste deliuered.

My tongue also shall talke of thy righteousnesse all the daye long: for they are confounded and brought vnto shame, that seke to do me euill.

Glozy be to the father, and to the sonne, and to the holy ghoſte.

As it was in the beginnyng, is now, and euer shalbe worlde without ende. Amen.

Addyng this.

O Sauour of the worlde, saue vs, whiche by thy crosse and precious bloude hast redeemed vs, helpe vs we beseeche the O God.

Then shall the Minister saye.



HE almightie Lorde, whiche is a moſte strong tower to all them that put their trust in hym, to whome all thynges in heauen, in earth, and vnder the earth doe bowe & obeie, be nowe and euermore thy defence, and make the knowe and fele, that there is no other name vnder heauen gyuen to man, in whome, and throughe whome thou mayeste receyue healthe, and saluacion, but onely the name of our Lorde Iesus Christ.

Amen.

(. .)

The

The Communion

of the sicke.



As much as al mortal men be subiecte to manye soubdeine perilles, diseases, and sicknesses; and euer vncerteine what time they shal departe out of this life. Therfore to thinke they may be alwaies in a redynesse to die, whensoever it shall please almightie God to call the. The Curates shall diligently fro time to time, but specially in the plague time, exhorde their parishioners, to the oft receiuing in

the Church, of the holy Communion of the bodye and blode of our sauour Christe. Whiche (if they doe) they shall haue no cause in their soubdein visitacion to be vnquieted for lacke of the same, but if the sicke persone be not hable to come to the church, and yet is desierous to receiue the communion in his house, then he must geue knowlege ouer night, or elles early in the mornynge to the Curate, signifieng also howe many be appointed to communicate with hym. And hauing a conuenient place in the sicke mans house, where the Curate maye reuerently minister, and a good number to receyue the Communion with the sicke persone, with all thynges necessary for the same, he shall there minister the holy Communion.

The Collecte.



Almightye everliuyng God, maker of mankinde which doest correct those whome thou doest loue, and chastisest every one whome thou doest receiue, we beseeche the to haue mercy vpon this thy seruant, visited with thy hande, and to graunte that he maye take hys sicknesse patiently, and recouer hys bodily helth (yf it be thy gracious will) and whensoever his soule shall departe from the bodye, it may be without spot presented vnto the: Through Iesus Christe our Lorde.

The

The visitation of the sicke.

The Epistle.

Hebr. xii.



Y sonne despise not the correction of the Lorde neither fainte when thou arte rebuked of hym For whome the Lorde loueth, hym he correcteth, yea and he scourgeth euery sone, whome he receyueth.

The Gospell.

Ihon. v.



Truly verely I saye vnto you, he that heareth my worde, and beleueth on hym that sent me hath euerlastyng lyfe, and shall not come vnto dampnacion, but he passeth from death vnto lyfe.

At the tyme of the distribucion of the holy Sacrament, the Priest shall first receiue the Communion hymselfe, and after minister vnto them that be appointed to Communicate with the sycke.

But if any man, either by reason of extremitie of sykkenes, or for lacke of warnyng in dewe tyme to the Curate, or for lacke of company to receiue with hym, or by any other iust impediment, do not receiue the Sacrament of Christes body & bloud then the Curate shall instructe hym, that if he do truly repent hym of his synnes, and stedfastly beleue that Iesus Christe hath suffred death vpon the crosse for hym, and shed his bloud for his redemption, earnestly remembryng the benefightes he hath therby, and giuing hym hartie thanks therfore, he dothe eate and drinke the bodie and bloude of our sauour Christe, profitably to his soules health, although he doe not receiue the Sacrament with his mouthe.

When the sicke persone is visited and receiueth the holy Communion all at one time, then the priest for more expedicion shall cut of the fourme of the visitacio at the psalme. In the O Lorde haue I put my truste, and go streight to the communion.

In the time of plague, Swette, or suche other like contagious tymes of sickenneses or diseases, when none of the parochie or neyghbours can be gotten to communicate with the sicke in their houses, for feare of the infection, vpon speciall request of the diseased, the minister may alonly communicate with hym.

The

The Ordre for the

Fol. 121.

Burial of the deade.

The Priest metyng the corps at the Churche stile, shall saie: Or elles the Priestes and Clerckes shal syng, and so go either vnto the Churche, or towarde the graue.



Ain the resurrection and the lyfe (saith the ^{Ihon. xi.} **Lozde**) he that beleueth in me: yea, though he ware deade, yet shall he liue. And whosoever liueth, and beleueth in me: shal not dye for ever.

I knowe that my redemer liueth, and that I shal rise out of the earth in the laste daie, and shal be conuered againe with my skynne, and shal see God in my fleshe: yea, and I my selfe shall beholde hym, not with other, but with these same eyes. ^{Iob. ix.}



We brought nothyng into this worlde, neither may we cary any thyng out of this worlde. ^{i. Tim. vi.} The Lozde geueth, and the Lozde taketh away. ^{Iob. i.} Euen as it hath pleased the Lozde, so cometh thynges to passe: blessed be the name of the Lozde.

When they come at the graue, whyles the corps is made ready to be laide into the earth, the Priest shall saie, or the Priest and clerckes shal syng.



And that is borne of a woman hath but a ^{Iob. ix.} short tyme to lyue, and is ful of misery: he cometh vp and is cutte doune lyke a floure, he flyeth as it ware a shadowe, and neuer continueth in one staie. In the myddest of lyfe we be in death, of whome may we seke for succour but of the, O Lozde, whiche for our synnes iustly art displeased: yet O Lozde God most holy, O Lozde moste mightie, O holy and most merciful sauour, deliuer vs not into the bitter paines of eternal death. Thou knowest Lozde the secretes of our hartes, shut not vp thy mercifull eyes to our prayours: But spare vs Lozde moste holy, O God F. i. mozte

most mighty, O holy and merciful Saviour, thou moste worthy iudge eternall, suffre vs not at our last houre for any paines of death, to fal from the.

Then while the earth shalbe caste vpon the body, by some standyng by, the Priest shal saie.



As muche as it hath pleased almighty God of his great mercy to take vnto him selfe the soule of our deare brother here departed, we therfore committe his body to the ground, earth to earth, ashes to ashes, dust to dust, in sure & certaine hope of resurrection to eternall life, throughe our Lorde Jesus Christe, who shal chaunge our vile bodye that it may be lyke to his glorious body, accordyng to the mightie workyng, wherby he is able to subdue al thynges to hym selfe.

Then shalbe saide, or song.

I heard a voice from heauen sayeng vnto me, write from hencefurth blessed are the deade whiche dye in the Lorde: Euen so sayeth the spirite, that they reste from their labours.

Then shal folowe this Lesson, taken out of the. xv. Chapter to the Cozynthians, the firste Epistle.



Christe is rylen from the deade, & betome the first frutes of thein that slepte. For by a man came death, and by a mā came the resurrection of the deade. For as by Adam al dye: euen so by Christ shal al be made alyue, but euery man in his owne ordre. The first is Christ, then they that are Christes at his comyng. Then cometh the ende, whē he hath deliured vpon the Kyngdome to God the Father, when he hath put doune al rule and al aucthoritie, and power. For he must reigne till he haue putte all his enemies vnder his fiete. The last enemy that shalbe destroyed, is deathe. For he hath put all thynges vnder his fiete. But when he sayeth all thynges are put vnder hym, it is manifest that he is excepted, whiche did put al
al

all thynges vnder hym. When all thynges are subdued vnto hym, then shall the sonne also hym selfe be subiecte vnto him that put al thynges vnder him, that God may be al in all, elles what do they whiche are baptised ouer the deade, if the deade ryle not at al: why are they then baptised ouer them: yea, and why stande we alway then in ieopardie: By our reioysyng whiche I haue in Christ Iesu our Lorde, I dye daiely. That I haue fought with bestes at Ephesus after the maner of men, what auau- tageth it me, if the deade ryle not againe: Lette vs eate and drynke, for to morowe we shall dye. Be not ye decey- ued: euill wordes corrupte good maners. Awake truely out of slepe, & sinne not. For some haue not the knowlege of God. I speake this to your shame. But some man wil say: how arise the deade: with what body shall they come: thou foole, that whiche thou sowest, is not quickened ex- cepte it dye. And what sowest thou: thou sowest not that body that shall be: but bare corne, as of wheate, or some o- ther: but God geueth it a body at his pleasure to euery sede his owne body. All fleshe is not one maner of fleshe: but there is one maner of fleshe of men, another maner of fleshe of bestes, another of fishes, another of birdes. There are also celestially bodies, and there are bodies ter- restially. But the glory of the celestial is one, and the glo- ry of the terrestrial is another. There is one maner glo- ry of the Sonne, and another glory of the Moone, & ano- ther glory of the Starres. For one Starre differeth fro another in glory: so is the resurrection of the deade. It is sown in corruption, it riseth again in incorruptiō. It is sown in dishonour, it riseth againe in honour. It is sown in weakenes, it riseth again in power. It is sown a naturall body, it riseth againe a spiritual body. Ther is a natural body, and there is a spirituall body: as it is also wrytten, the firste man Adam, was made a luyng soule, and the laste Adam was made a quickenyng spi- rite. Howe be it, that is not first whiche is spirituall: but that whiche is naturall, and then that whiche is spiri- tual. The first man is of the earth, earthy: The seconde

manne is the Lorde from heauen (heauenly). As is the earthy, suche are they that be earthy. and as is the heauenly, suche are they that are heauenly. And as we haue borne the ymage of the earthy, so shall we beare the ymage of the heauenly. This say I brethren that fleshe and bloude cannot enherite the kyngdome of God, neither doeth corruption enherite vncorruption. Beholde, I shewe you a mystery. we shall not all slepe: but we shall all be chaunged, and that in a moment, in the twinkling of an eye by the laste trumpe. For the trumpe shall blowe and the deade shall ryse incorruptible, and we shall be chaunged. For this corruptible must put on incorruption: and this mortall must put on immortallitie. When this corruptible hath put on incorruptiō, and this mortall hath put on immortallitie: then shall be brought to passe the sayeng that is wrytten. Deathe is swallowed vp in victorie: Death where is thy sting: Helle where is thy victorie: The sting of death is synne: & the strengthe of synne is the lawe. But thanks be vnto God, whiche hath geue vs victorie, through our Lorde Jesus Christ. Therfore my deare brethren be ye stedfast and vnmouable, alwaies riche in the worke of the Lorde, forasmuche as ye knowe, howe that your labour is not in vaine in the Lorde.

CThe Lesson ended, the Priest shall say.

Lorde haue mercie vpon vs.

Christe haue mercie vpon vs.

Lorde haue mercie vpon vs.

Our father whiche art in heauen, &c.

And leade vs not into temptacion.

Answer.

But deliuer vs from euil, Amen.

The Priest.



Almightie God, with whom do liue the spirites of them that departe hence in the Lorde, and in whome the soules of them that be elected, after they be deliuered from the burthen of the fleshe, be in ioye
and

and felicitie. we giue the hartie thanks for that it hath pleased the to deliuer this. R. our brother out of the miseries of this sinneful worlde, besechyng the, that it may please the of thy gracious goodnes, shortly to accomplishe the nombre of thyne electe, and to haste thy kyngdome, that we with this our brother, and al other departed in the true faith of thy holy name, may haue our perfecte consummacion, and blesse, bothe in body and soule, in thy eternal and euerlastyng glory, Amen.

The Collecte.



Omerciful God, the father of our Lorde Jesus Christe, who is the resurrection and the life, in whome whosoever beleueth shal lyue though he dye, and whosoever lyueth and beleueth in hym, shal not dye eternally, who also taught vs (by his holy Apostle Paule) not to be sorow as men without hope, for them that slepe in hym: we mekely beseeche the (O Father) to rayse vs from the death of synne, vnto the lyfe of righteousness, that when we shal departe this life, we may rest in hym, as our hope is this our brother doeth, and that at the generall resurrection in the laste day, we may be founde acceptable in thy sight, and receiue that blessing whiche thy welbeloued sonne shal then pronounce, to al that loue and feare the, sayeng. Come ye blessed children of my father, receiue the kyngdome prepared for you from the begynnyng of the worlde.

Graunt this we beseeche the, O merciful father, throughe Jesus Christ our mediatur and redemer,
Amen.

⁂

The thanckes geuyng

of women after childe birthe, commonly
called the Churchyng of
women.

The woman shal come into the Church and there
shal knele doune in some conuenient place nighe vnto the
place where the table standeth, and the Priest standyng
by her shal saie these wordes, or suche lyke as the case shal
require.



Orasynuche as it hath pleased almighty God
of his goodnes to gyue you saufe deliuerauce,
and hath preserued you in the great daunger
of childe birthe: ye shal therfore gyue hartie
thanckes vnto God and prais.

Then shal the Priest say this Psalme.

I haue lift vp myne eyes vnto the hilles frō whence
cometh my helpe.

My helpe cometh euen from the Lorde: whiche
hath made heauen and earth.

He will not suffre thy foote to be moued: and he that
kepeth the wil not slepe.

Beholde, he that kepeth Israel: shal neither slumber,
nor slepe.

The Lorde hym self is thy keper: the Lorde is thy de-
fence vpon thy right hande.

So that the Sonne shal not burne the by daye: nei-
ther the Moone by night.

The Lorde shal preserue the from al euil: yea it is euē
he that shal kepe thy soule.

The Lorde shal preserue thy goyng out, and thy co-
myng in: from this tyme furth for euermore.

Glozy be to the Father, and to the Sonne, and to, &c.

As it was in the begynnyng, is now, and euer, &c.

Lorde haue mercie vpon vs.

Christe haue mercie vpon vs.

Lorde haue mercie vpon vs.

Our

Our father whiche. &c.

And leade vs not into temptacion.

Answer.

But deliuer vs from euil, Amen.

Priest.

O Lorde saue this woman thy seruauunt,

Answer.

whiche putteth her trust in the.

Priest.

Be thou to her a strong tower.

Answer.

From the face of her enemye.

Priest.

Lorde heare our prayour.

Answer.

And let our crye come vnto the.

Priest.

¶ Let vs praise.



Almighty God, whiche hast deliured this womā thy seruauunt, from the great paine and peril of childe birthe: Graunt we beseeche the (moste mercifull father) that she throughe thy helpe, may bothe faithfully lyue and walke in her vocation accordyng to thy wil in this lyfe present, and also may be partaker of everlastyng glory in the lyfe to come, through Iesus Christe our Lorde. Amen.

The woman that cometh to gyue her thanckes must offre accustomed offerynges, and if there be a Communion it is couenient that she receiue the holy Communion.

℟. iiii.

A Com=

A Commination.

against Synners, with certaine prayers
to be vlsed diuers tymes in
the yere.

After Mornyng prayour, the people beyng called to-
gether by the ryngyng of a belle, and assembled in the
churche, the Englishe Letany shalbe saide afre the ac-
customed maner, whiche ended the Priest shall go into
the pulpite, and say thus.



BETWEEN, in the Prima-
tine churche there was a god-
ly discipline, that at the begyn-
nyng of Lent, suche persones
as ware notorious synners,
ware put to open penaunce,
and punished in this worlde,
that their soules might be sa-
ued in the daie of the Lorde.
And that others admonished
by their exāple, might be more
afraied to offende. In the stede wherof vntill thesaide
Discipline may be restored againe (whiche thyng is
moche to be wished) it is thought good that at this time
(in your ptesence) shoulde be redde the general sentences
of Goddes cursyng against impenitent synners, gathe-
red out of the. xxvii. Chapiter of Deuteronomie, and o-
ther places of Scripture. And that ye shoulde aunswere
to euery sentence, Amen. To thentent that you beyng ad-
monished of the greate indignacion of God against syn-
ners: may the rather be called to earnest and true repen-
taunce, and maye walke more warely in these daunge-
rous dayes, flyeng from suche vices, for the whiche ye af-
firme with your owne mouthes, the curse of GOD to
be due.

Curled is the man that maketh any carued, or molten
Image, an abhominacion to the Lorde, the worke of the
handes

handes of the craftes manne, and putteth it in a secrete place to worshippinge it.

¶ And the people thal aunswere and saie.

Amen.

Minister.

Curled is he that curleth his father and mother.

Aunswere.

Amen.

Minister.

Curled is he that remoueth away the marke of his neighbour's lande.

Aunswere.

Amen.

Minister.

Curled is he that maketh the blynde to go out of his way.

Aunswere.

Amen.

Minister.

Curled is he that letteth, in Iudgement, the right of the straunger, of them that be fatherles, & of widowes.

Aunswere.

Amen.

Minister.

Curled is he that smiteth his neighbour secretly.

Aunswere.

Amen.

Minister.

Curled is he that lieth with his neighbour's wyfe.

Aunswere.

Amen.

Minister.

Curled is he that taketh rewarde to slea the soule of innocent bloude.

Aunswere.

Amen.

Minister.

Curled is he that putteth his trust in manne, and taketh manne for his defence, and in his harte goeth from the Lorde.

R. b.

Aunswere

A Commination.

Answer.

Amen.

Minister.

Cursed are the unmercifull, the fornicatours, & adulterers, & the couetous persons, the worshippers of ymagines, slanderers, drunkardes, and extortioners.

Answer.

Amen.

Minister.

Psal cxviiij.



Now, seying that all they be accursed (as the Prophete Dauid beareth witnesse) whiche ⁺ do erre and go astraie, from the commaundementes of GOD, let vs (remembryng the dreadful iudgement hangyng ouer our heades, and beyng alway at hande) returne vnto our Lorde God,

Mat. iij.

Heb. x.

Psal. x.

Esay. xxvi

Mala. iij.

Mat. iij.

i. Tessa. v.

Rom. v.

with all contrition and mekenesse of harte, bewailyng, and lamentyng our synfull lyfe, knowlegyng and confessyng our offences, and sekynge to bryng furth worthie fructes of penance. For ⁺ now is the Axe put vnto the roote of the trees, so that euery tree which bryngeth not furth good fruct, is hewen doune and cast into the fire. It ⁺ is a feareful thyng to fall into the handes of the lyuyng God: he shal powre doune raine vpon the synners, ⁺ snares, fire, and brymstone, stourme, and tempeste, this shalbe their porcion to drynke. For lo, ⁺ the Lorde is comen out of his place, to visite the wickednesse of suche as dwell vpon the earthe. But ⁺ who maie abide the daie of his comyng: who shalbe able to endure when he appereth: his fanne is in his hande, ⁺ and he will pource his floore, and gather his wheate into the Barne, but he will burne the chaffe with vnquencheable fire. The ⁺ daie of the Lorde cometh as a thiefe vpon the nighte, and when men shal say peace, and al thynges are saufe: then shal sodenly destructiō come vpon them, as sorowe cometh vpon a woman traueiling with childe, and they shal not escape. Then ⁺ shall appere the wrath of God, in the day of vengeance, whiche obstinate sinners, through the

the stubbernesse of their harte, haue heaped vnto the in-
 selfe, whiche despised the goodnesse, patience, and longe
 sufferance of God, when he called them continually to ^{Pro. i.}
 repentance. Then ⁺ shall they calle vpon me saith the
 Lorde, but I wil not heare: they shal seke me earely, but
 they shal not fynde me, & that because they hated know-
 lege, and receyued not the feare of the Lorde, but abhor-
 red my counsaile, and despised my correction: then shall it
 be to late to knocke, when the doore shalbe shutte, and to
 late to crye for mercie, when it is the tyme of Justice. O
 terrible voice of most iust iudgement, whiche shalbe pro-
 nounced vpon thein, when it shalbe saide vnto thein:
 Go ⁺ ye cursed into the fire everlastyng, whiche is prepa- ^{Mat. xxv.}
 red for the Deuil and his angelles. Therfore ⁺ brethren ^{i. Cor. vi.}
 take we hede by tyme, while the daie of saluacion lasteth
 for the night cometh, when none can worcke: but ⁺ let vs ^{Ihon. ix.}
 while we haue the light, belene in the light, and walke
 as the children of the light, that we be not caste into the
 bitter darckenesse where is wepyng, and gnashyng of
 teth. Let ⁺ vs not abuse the goodnesse of God, whiche ^{Ma. xxv.}
 calleth vs mercifully to amendement, and of his ende-
 lesse pitie promiseth vs forgyuenes of that whyche is
 paste: If (with a whole mynde and true harte) we re-
 turne vnto hym. For ⁺ though our synnes be red as scar- ^{Esa. i.}
 let, they shalbe as white as snowe, and though they be
 lyke purple, yet shall they be as white as wolfe. Turne
⁺ you clene (sayeth the Lorde) from al your wickednesse ^{Eze. xxviii.}
 and your synne shal not be your destruction. Cast awaie
 from you all your vngodlinesse that ye haue done: make
 you newe hartes, and a newe spirite: wherefore will ye
 dye, O ye house of Israell: Seyng that I haue no plea-
 sure in the death of hym that dyeth (sayeth the Lorde
 God.) Turne you then and you shal lyue. Although we
⁺ haue synned, yet haue we an aduocate with the father, ^{i. Ihon. ii.}
 Iesus Christe the rightuous, and he it is that obtey-
 neth grace for our synnes, ⁺ for he was wounded for our ^{Esa. liii.}
 offences, and smitten for our wickednesse: Let vs there-
 fore returne vnto hym, who is the mercifull receyuer
 of

A Communion.

Mat. xi.

Mat. xxv.

of al true penitent synners, assuryng our selfe, that he is ready to receyue vs, and most willyng to pardone vs, yf we come to hym with faithfull repentaunce: If we will submit our selues vnto him, and from hencefurth walke in his wayes. If we will take his + easy yoke, and lighte burden vpon vs, to folowe hym in lowlinesse, patience, and charitie, and be ordered by the gouernaunce of his holy spirite, seeking alwaies hys glozy, and seruyng him duely in our vocation with thankes gyuyng. This if we do, Christe wil deliuer vs from the curse of the lawe, and from the extreme malediction, whiche shall light vpon them, that shalbe set on the lefte hande: and he will set vs on his + right hande, and gyue vs the blessed benediction of his father, commaundynge vs to take possession of his glorious kingdome, vnto the whiche he bouchelaufe to bryng vs al, for his infinite mercie. Amen

Then shal they al knele vpon their knies: and the Priestes, and Clerckes knelyng (where thei are accustomed to say the Letanie) shal saie this Psalm. Miserere mei Deus.

Psal. li.



Aue mercie vpon me (O God) after thy great goodnes: accordyng to the multitude of thy mercies, do away myne offences.

Wathe me thoroughly from my wickednes: and clense me from my synne.

For I knowlege my fautes, and my synne is euer before me.

Against the onely haue I synned, and done this euill in thy sight: that thou mightest be iustified in thy sayeng and clere when thou art iudged.

Beholde, I was shapen in wickednesse: and in synne hath my mother conceived me.

But lo, thou requirest truthe in inwarde parties, and shalt make me to vnderstande wisdomes secretly.

Thou shalt pouрге me with Ilope, and I shalbe cleane, thou shalt wathe me, and I shalbe whyter then Snowe.

Thou shalt make me heare of ioye and gladnesse: that the
the

the bones whiche thou hast broken may reioyce.

Turne thy face from all synnes: and put out all my iniquities.

Make me a cleane harte (O God): and renewe a right spirite within me.

Cast me not away fro thy presence: and take not thy holy spirite from me.

O gyue me the comfo[r]te of thy helpe againe: and stablish me with thy free spirite.

Then shall I teache thy wayes vnto the wicked: and synners shall be conuerted vnto the.

Deliver me from bloudy guiltynesse (O God) thou that art the God of my healthe: and my tongue shall syng of thy righteousnesse.

Thou shalt open my lippes (O Lorde) my mouth shall shewe thy praise.

For thou desirest no sacrifice, elles woulde I geue it the: but thou delightest not in burnt offerynge.

The sacrifice of God is a troubled spirite: a broken & a contrite harte O God shalt thou not despise.

O be fauourable & gracious vnto Syon: builde thou the walles of Hierusalem.

Then shalt thou be pleased with the sacrifice of righteousness, with the burnt offerynge & oblations: then shall they offer young bullockes vpon thyne aultare.

Glorie be to the Father, and to the Sonne, and to the holy Ghoste.

As it was in the begynnyng, is now, and euer shall be worlde without ende, Amen.

Lorde haue mercie vpon vs.

Christe haue mercie vpon vs.

Lorde haue mercie vpon vs.

Our father whiche art in heauen, &c.

And leade vs not into temptacion.

Answer.

But deliver vs from euil, Amen.

Minister.

O Lorde saue thy seruauntes.

Answer.

Comminacion.

Answer.

Whiche put their trust in the.

Minister.

Sende vnto them helpe from aboue.

Answer.

And euermore mightely defende them.

Minister.

Helpe vs, O God our sauiour.

Answer.

And for the glory of thy names sake deliuer vs, be merciful vnto vs synners, for thy names sake.

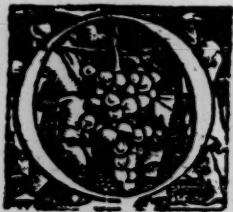
Minister.

O Lorde heare our prayers.

Answer.

And lette our crie come vnto the.

¶ Let vs praye.



Lorde, we beseeche the mercifullie heare our prayers, and spare all those, whiche confesse their synnes to the, that thei (whose consciences by synne are accused) by thy merciful pardon may be absolved, through Christ our Lorde, Amen.



Most mightie God, and mercifull father, whiche hast compassion of al men, and hastest nothyng that thou hast made: whiche wouldest not the death of a sinner, but that he shoulde rather turne from sinne, & be saued: mercifully forgyue vs our trespasses, receiue and comforte vs, whiche be greued and wried with the burden of our synne. Thy propertie is to haue mercie, to the onely it apperteineth to forgyue synnes: spare vs therfore good Lorde, spare thy people whome thou hast redeemed. Entre not into iudgement with thy seruantes, whiche be vile earth, and miserable synners but so turne thy yre from vs whiche mekely knowlege our bilenesse, & truely repente vs of our fautes: so make haste to helpe vs in this worlde, that we may euer lyue with the in the worlde to come, through Jesus Christe our Lorde, Amen.

Then

Then shal the people saie this that foloweth,
after the Minister.



Turne thou vs, O good Lorde, and so shal
we be turned: be fauourable (O Lorde)
bee fauourable to thy people, whiche
turne to the, in wepyng, fastyng, & pray-
eng, for thou art a mercifull God, full of
compassion, long sufferynge, & of a greete
pitie. Thou sparest when we deserue pu-
nishment, and in thy wrathe thynckest vpon mercie.
Spare thy people good Lorde, spare them, and let
not thy heritage be brought to confusion:
heare vs (O Lorde) for thy mercie
is great, & after the multi-
tude of thy mercies
loke vpon
vs.



is euidently vnto all men,
gentlie readyng holy Scrip-
turs & aunciente aucthous, that
from the Apostles tyme, there hath
bene these ordres of Ministers in
Christes Church. Bishoppes,
Priestes, and Deacons. Whiche
Offices ware euermore hadde in
suche reuerent estimation, that no
man by his owne priuate auctho-
ritie, mighte presume to execute a-
ny of theim, excepte he ware firste
called, tried, examined, and kno-
wen to haue suche qualities as ware requisite for the same: And
also by Publique praier, with imposition of handes, approued and
admitted therunto. And therfore to the entente these ordres shoulde
be continued, and reuerentlye vled, and esteemed, in this Church of
Englande, it is requisite, that no manne (not beyng at this presente
Bishoppe, Prieste, nor Deacon) shall execute any of them, excepte he
be called, tried, examined, and admitted, accordyng to the forme he-
reafter folowynge. And none shalbe admitted a Deacon, excepte he
be .xxi. yeris of age at the least. And euerye man, whiche is to be ad-
mitted a Prieste, shalbe ful. xliii. yeris olde. And euery man, whiche
is to be consecrated a Bishoppe, shalbe fullie thirtie yeris of age. And
the Bishoppe knowynge, either by hymselfe, or by sufficiente testimo-
nie, any persone to bee a man of vertuous conuersacion, and with-
oute crime, and after examinacion and trial, fyndyng hym learned in
the Latine tongwe, and sufficientlie instructed in holie scripture, maie
vpon a Sondaye, or Holye daie, in the face of the Church, admitte
him a Deacon, in suche maner and fourme, as hereafter foloweth.

A.ii.

The

The forme and maner of Orderyng of Deacons.

Fyrst, when the daie appointed by the Bishoppe is come, there shalbe an exhortacion declaryng the duetie and office of such as come to be admitted Ministres, how necessary suche Orders are in the churche of Christ, and also howe the people ought to esteeme them in their vocation.

After the exhortacion ended, the Archdeacon, or his deputy shal present such as come to the Bishop to be admitted, saieg these wordes:

Reverende father in G O D, I present vnto you, these personnes presente, to be admitted Deacons.

The Bishoppe.

TAke hede that the persones whome ye present vnto vs, be apte, and mete, for their learnynge, and godly conuersacion to exercise their ministerie duely to the honour of God, and edifieng of his churche.

The Archdeacon shall answere.

I haue enquired of theym, and also examined theym, and thinke them so to be.

And then the Bishop shal saie vnto the people.

Brethren if there be any of you, who knowethe any impedimente, or notable cryme, in anye of these persons presented to be ordered Deacons, for the whiche he oughte not to be admitted to thesame, let him come furthe in the name of G O D, and shew what the cryme, or impediment is.

And if any greate cryme, or impediment be obiected the Bishop shall surcease from orderyng that persone, vntil suche tyme as the party accused, shal try himselfe clere of that cryme.

Then the Bishoppe commendynge suche as shalbe founde mete to be ordered, to the praiers of the congregation, with the clerkes, and people present, shal saie, or syng the Letany, as foloweth with the praiers.

The

The Letanie and

Suffrages.



GOD the father of heauen:
haue mercy vpon vs misera-
ble sinners.

O GOD the father of heauen. &c.

O God the sonne, redemer
of the worlde: haue mercie v-
pon vs miserable synners.

O God the sonne, redemer of. &c.

O GOD the holie Ghost,
procedyng from the father,
and the sonne, haue mercy v-

pon vs miserable synners.

O God the holy Ghoste, procedyng from the father and the. &c.

O holye, blessed, and glorious Trinitie, thre persones
and one God, haue mercie vpon vs miserable sinners.

O holy blessed and glorious Trinitie, thre persones. &c.

Remembze not Lorde our offences, nor thoffences of
our forefathers, neither take thou vengeaunce of our
sinnes: spare vs good lord, spare thy people whom thou
hast redeemed with thy moste precious bloud, and be not
angry with vs for euer.

Spare vs good lord.

From al euell and mischief, from synne, from the cras-
tes and assaultes of the deuil, from thy wrath, and from
euerlastyng dampnation

Good Lorde deliuer vs.

From all blyndenes of harte, from pryde, vaine gloze
and hipocrisie, from enuie, hatred, and malice, and al vi-
charitablenes.

Good lord deliuer vs.

From Fornication, and all other deadlye synne, and
from all the deceytes of the worlde, the fleshe and the
Deuil.

Good lord deliuer vs.

Na. iii.

From

The orderyng.

From lightenynges and tempestes, from plague, pestilence, and famine, from battaille and murther, and from soubdeine deathe.

Good lord deliuer vs.

From all sedicion and priuie conspiracie, from the Tyrannie of the Bisshoppe of Rome, and all his detestable enozmities, from all false doctrine, and heresy, from hardnes of harte, and contempte of thy worde and commaundement.

Good lord deliuer vs.

By the misterie of thy holy incarnation, by thy holy natiuitie, and circumcision, by thy baptisme, fasting and temptation.

Good Lord deliuer vs.

By thyne agonie, and bloudie swete, by thy crosse, and passion, by thy precious deathe and buriall, by thy glorious resurrection, and ascention, & by the coming of the holy Ghoste.

Good Lord deliuer vs.

In al time of our tribulacion, in al time of our wealth in the houre of deathe, and in the daye of iudgement.

Good Lord deliuer vs.

We sinners doe beseeche the to heare vs (O lord God) and that it may please the to rule and gouerne thy holy Church vniuersally, in the right waye.

We beseeche the to heare vs good Lord.

That it maye please the, to kepe Edward the sixth thy seruant, our Kyng, and gouernoure.

We beseeche the to heare vs good Lord.

That it may please the to rule his harte in thy fayth feare and loue, that he maye alwayes haue affiaunce in the, and euer seke thy honour and glorie.

We beseeche the to heare vs good Lord.

That it maye please the to be his defendour, and keeper, geuing hym the victorie ouer all hys enemies.

We beseeche the to heare vs good Lord.

That it maye please the to illuminate all Bisshoppes, Pastours, & Ministers of the Church, with true knowledge, & vnderstādyng of thy worde, & that bothe by their preachyng and luyng, they maye sette it furthe, and shewe it

shewe it accordyngly.

We beseeche the to heare vs good Lorde.

That it may please the, to blesse these menne, and sende thy grace vpon them, that they maye duely execute the office now to be committed vnto them, to the edifieng of thy Church, and to thy honour, prayse, and glorie.

*omitted in y^e late
Editions.*

We beseeche the to heare vs good lorde.

That it maye please the to endue the Lordes of the Counsaill, and all the nobilitie, with grace, wisdom, and vnderstandyng.

We beseeche the to heare vs good lorde.

That it maye please the to blesse and kepe the Magistrates geuyng them grace to execute Justice, and to mainteine truthe.

We beseeche the to heare vs good lorde.

That it may please the to blesse, & kepe all thy people.

We beseeche the to heare vs good lorde.

That it may please the, to giue to all nations, vnitie, peace, and concord.

We beseeche the to heare vs good lorde.

That it maye please the to giue vs an harte, to loue & drede the, & diligētly to liue after thy cōmaundemētes.

We beseeche the to heare vs good Lorde.

That it may please the, to gyue al thy people encrease of grace, to heare mekely thy worde, & to receyue it with pure affection, & to bryng furth the fruites of the spirite.

We beseeche the to heare vs good Lorde.

That it may please the, to bring into the way of truth all suche as haue erred, and be deceyued.

We beseeche the to heare vs good Lorde.

That it maye please the, to strengthen suche as doe stande, and to comfort, and helpe the weake harted, and to rayse them vp that fall, and finally to beate doune Sathan vnder our fiete.

We beseeche the to heare vs good Lorde.

That it may please the, to succoure, helpe & comforte, all that be in daunger, necessitie, and tribulation.

We beseeche the to heare vs good Lorde.

That it maye please the, to preserue all that traueill by lande, or by water, all woman labouryng of childe,

Aa. iiii.

all sicke

The orderyng.

al sicke persones and yong children, and to shewe thy pitie vpon al prisoners and captiues.

We beseeche the to heare vs good lord.

That it may please the to defende and prouide for the fatherlesse children, & widowes and all that be desolate and oppressed.

We beseeche the to heare vs good lord.

That it may please the to haue mercy vpon all men.

We beseeche the to heare vs good lord.

That it may please the, to forgyue our enemies, persecutours, and claunderers, and to turne their hartes.

We beseeche the to heare vs good lord.

That it may please the to giue and preserue to our vse the kindly frutes of the earthe, so as in due time we may enioy them.

We beseeche the to heare vs good lord.

That it may please the to giue vs true repentaunce, to forgyue vs all our sinnes, negligences, and ignorances, and to endue vs with the grace of thy holy spirite, to amende our liues accordyng to thy holy worde.

We beseeche the to heare vs good Lord.

Sonne of God, we beseeche the to heare vs.

Sonne of god, we beseeche the to heare vs.

O Lambe of God that takest away the synnes of the worlde.

Graunt vs thy peace.

O Lambe of God, that takest away the sinnes of the worlde.

Haue mercie vpon vs.

O Christe heare vs.

O Christe heare vs.

Lord haue mercie vpon vs.

Lord haue mercie vpon vs.

Christe haue mercie vpon vs.

Christe haue mercie vpon vs.

Lord haue mercie vpon vs.

Lord haue mercie vpon vs.

Our father whiche art in heauen. &c.

And leade vs not into temptacion,

But deliuer vs from euill.

The

Versicle.

O Lorde, deale not with vs after our sinnes.

Answer.

Neither rewarde vs after our iniquities.

Let vs prae.



God mercifull father, that despisest not the sighyng of a contrite harte nor the desire of suche as be sorowfull, mercifully assiste our praers that we make before the, in al our troubles and aduersities, whensoever thei oppresse vs: and graciously heare vs, that those euels, which the craft and subtiltie of the deuil, or man worketh against vs, be brought to nought, and by the prouidence of thy goodnes, they maie be disperled, that we thy seruantes, beyng hurte by no persecutions, may evermore gyue thanks to the, in thy holy churche, through Iesus Christ our Lorde.

O lorde, aryse, helpe vs, and deliuer vs for thy names sake.

O god, we haue heard with our eres, and our fathers haue declared vnto vs, the noble workes that thou dydest in their daies, and in the olde time before them.

O lorde aryse, helpe vs and deliuer vs for thine honour.

Glorie be to the father, and to the sonne, and to the holy Ghoste.

As it was in the beginnyng, is now and ever shall be, worlde without ende. Amen.

From our enemies, defende vs O Christe.
Graciously loke vpon our afflictions.

Pitifully beholde the sorowes of our hart.
Mercifully forgene the synnes of thy people.

Fauourably with mercy heare our praers.
O sonne of Dauid, haue mercy vpon vs,

Both now, & ever vouchesaufe to heare vs O Christ.
Graciously heare vs O Christ.

Graciously heare vs O lorde Christ.

The Versicle.

O Lorde, lette thy mercie be shewed vpon vs.

Answer.

As we do put our trust in the.

Lette

The Orderyng.

Let vs praie.



W e humbly beseeche the, o father, mercifully to loke vpon our infirmities, and for the glory of thy names sake, turne from vs al those euell, that we moost rightuousslye haue deserued: And graunt that in al our troubles we may put our whole trust and confidence in thy mercy, & euermore serue the in holines & purenes of liuing, to thy honour and glory through our only mediatur, & aduocate Iesus Christ our lord. Amen



A lmighty god, whiche haste geuen vs grace at this tyme with one accorde, to make our commune supplications vnto the, and doeste promise that when two, or thre be gathered in thy name, thou wilt graunt their requestes: fulfill now O lord, the desires and petitions of thy seruantes, as may be moost expediente for them, grauntyng vs in this worlde knowlege of thy truthe, and in the worlde to come life euerlastyng. Amen.

Then shalbe saide also this that foloweth.



A lmighty GOD, whiche by thy deuine prouidēce hast appointed diuers orders of ministers in the churche, and diddest enspire thine holy Apostles to chole vnto this order of Deacons, the first Martir Saint Stephen, with other: mercifully beholde these thy seruantes, now we called to the like Office & administracion, replenishe theim so with the truthe of thy doctrine, and innocencie of lyfe, that bothe by worde and good example, theie maye faithfullye serue the in this office, to the glory of thy name, and profite of the congregation, throughe the merites of our sauour Iesu Christe, who liueth and reigneth with the, and the holy Ghost now and euer. Amen.

Then shalbe song, or saide, the Communion of the daie, sayyng the Epistle shalbe redde, out of Timothe as foloweth.

Like

Likewise must the ministers be honest, not double tongued, not geuen to muche wine, neyther gredy of filthy lucre, but holding the mystery of faith, with a pure conscience. And let them first be proued & then let the minister, so that no mā be able to reprove them. Euen so must their wiues be honest, not euil speakers, but sobre & faithful in al thinges. Let the Deacons be the husbandes of one wyfe, & suche as rule their children wel, & their owne householdes. For thei that minister wel, get themselves a good degre, and a gret liberty in the faith which is in Christ Jesu. These thinges write I vnto the, trustyng to come shortly vnto y, but & if I tary lōg, that the thou maist yet haue knowledge, how thou oughteste to behaue thy self, in the house of god, which is the congregatiō of the liuing god, the pillar and ground of truthe. And without doubt, great is that mystery of godlines: God was shewed in the fleshe, was iustified in the Spirite, was sene amonge the Angelles, was preached vnto the gentiles, was believed on in the worlde, and receiued vp in glory.

Or elles this out of the .vi.
of the Actes.

THEN the twelue, called the multitude of the Disciples toguether, and sayde, it is not mete that wee shoulde leaue the worde of GOD, and serue tables. Wherefore Brethren, looke yee out among you, seuen menne of honest report and fulle of the holie Ghoste and wysedome, to whome, we may cominit thys busines, but we wil geue our selues continually to praier and to the administration of the word. And that saieng pleased the whole multitude. And they chose Stephen, a man full of faith, and full of the holy ghost, and Philip and Procorus, and Nichanor, and Tymon, and Perme-nas, and Nicholas, a conuert of Antioche. These thei set before the Apostles, and when they had praied, there laied their handes on them. And the worde of GOD, encrea-

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encreased, and the number of the Disciples multiplied in Ierusalem greatly, and a greate company of the priestes, were obedient vnto the faith.

And befoze the Gospel, the Bischoppe sittynge in a chaire, shall cause the othe of the kynges supremacie, and againste the vsurped power, and aucthoritie of the Bischoppe of Rome, to be ministred vnto euery of theim that are to be Ordred.

¶ The Othe of the Kynges Supremacie.



From hencefurth shall vtterlye renounce, refuse, relinquish, & forsake the bishop of Rome, and his aucthoritie, power, and iurisdiction. And I shal neuer consente nor agree, that the Bishop of Rome shall practise, exercise, or haue, any manner of aucthoritie, iurisdiction, or power within this realme, or any other the kynges dominions, but shal resist thesame at al times, to thuttermost of my power. And I from hencefurth wil accept, repete, and take the kynges maiesty, to be thonly supreme heade in earth, of the churche of Englande: and to my connyng, wit, and vttermost of my power, without guile, fraude, or other vndue meane: I wil obserue, kepe, mainteine, & defend, the whole effectes, and contentes, of al, and singuler, actes, & statutes made, and to be made, within this realme, in derogation extirpation, and extinguishment of the bishop of Rome, and his aucthoritie, & al other actes, and statutes, made or to be made, in conformation, and corroboration, of the kynges power, of the supreme heade in earth of the churche of England: & this wil I do against al maner of persons, of what estate, dignitie, or degree, or condicion thei be, and in no wise do, nor attempt, nor to my power, suffer to be done, or attempted, directly, or indirectly, any thing or thynges, priuily, or appertly, to the lette, hindraunce, damage, or derogation therof, or any parte therof, by any maner of meanes, or for any maner of pretence. And in case, any othe be made, or hath bene made by me, to any persone, or persones, in maintenaunce, defence, or fauour of the Bishop of Rome, or his aucthoritie, iurisdiction, or power, I repete thesame, as vaine, and adrichilate, so help me God through Iesus Christ.

Then

¶ Then shall the Byshop examine euery one of them, that are to be ordered, in the p̄sence of the people, after this maner folowynge.



Do you trust that you are inwardly moued by the holy ghoſte, to take vpon you this Office and miniſtraciō, to ſerue God, for the promoting of his glory, & the ediſieng of his people?

Answer.

I trust ſo.

The Byshop.

Do ye thinke, that ye truly be called accordynge to the will of our lord Jeſus Chriſte, and the due ord̄e of this Realme to the miniſtery of the Church?

Answer.

I thinke ſo.

The Byshop.

Do ye vnfeinedly beleue all the Canonical ſcriptures, of the olde and newe Teſtament?

Answer.

I do beleue.

The Byshop.

Will you diligently reade theſame, vnto the people aſſembled in the church where you ſhalbe appointed to ſerue?

Answer.

I will.

The Byshop.



It pertaineth to the office of a Deaco in the church where he ſhalbe appointed, to aſſiſte the prieſt in deuine ſeruiſe, and ſpecially when he miniſtreth the holy Cōmunion and to helpe him in diſtribuciō therof, and to reade holy ſcriptures and homelies in the cōgregacion, and to inſtructe the youth in the Catechiſme, to Baptiſe & to Preache if he be admitted therto by the Biſhoppe. And furthermore, it is his office where prouiſion is ſo made, to ſerche for the ſicke, poore, and impotent people of the pariſhe, and to intimate, their eſta-

B.i.

tes,

The orderyng of Deacons.

tes, names, and places where they dwell to the Curate, that by his exhortacion they maie be releued by the Parische, or other conuenient alimose: wil you do this gladly and willingly?

Answer.

I will so do by the helpe of God.

The Byshop.

Will you applie all your diligence to frame and fashio your owne liues, and the liues of all your familie accordyng to the doctrine of Christe, and to make bothe your selues and them as muche as in you lieth, wholsome examples of the flocke of Christe?

Answer.

I will so do, the Lorde beyng my helper.

The Byshop.

Will you reuerently obeye your ordinary and other chiefe Ministers of the churche, and them to whom the gouernement & charge is committed ouer you, folowing with a glad minde and will their godly admonicions.

Answer.

I wil thus endeouour my self, the lord being my helper

Then the Byshop laieng his handes seuerally vpon the head of euery of them, shall saye.

Take thou aucthoritie to execute the office of a Deaco in the churche of God comitted vnto the: in the name of the father, and the sonne, and the holy ghoſte. Amen.

Then shall the Byshop deliuer to euery one of them the newe testament sayeng.

Take thou aucthoritie to reade the Gospel in the churche of God, and to preache thesame, if thou be therunto ordinarily commaunded.

Then one of them appoynted by the Byshop, shall reade the Gospel of that daie.

Then shall the Byshop procede to the Communion, and all that be ordered, shall tary and receiue the holy Communion thesame daie with the Byshop.

The Communion ended, after the last Collecte and immediately befoze the benediction, shall be sayde this Collecte following.

Almighty



Almightie God giuer of all good thinges, whiche of thy greate goodnes haste vouches saufe to accepte and take these thy seruantes vnto the office of Deacons in thy church: make them we beseeche the Lord to be modest, humble, and constant in their Ministracion, to haue a ready will to obserue all Spirituall discipline, that they hauing alwaies the testimonie of a good conscience, and continuing euer stable and strong in thy sonne Christe, may so well vse thein selues in this inferior office, that they maye be founde worthy to be called vnto the higher ministeries in thy Church: through the same thy sonne our sauour Christ, to whom be glory, and honoure, worlde without ende. Amen.

And here it must be shewed vnto the Deacon that he must continue in that Office of a Deacon the space of a whole yere at the leaste (excepte for reasonable causes, it be otherwise sene to his ordinary) to the intent he may be perfecte, and well experte in the thinges apperteyning to the Ecclesiasticall administracion, in executing wherof, if he be founde faithfull and diligent he may be admitted by his diocesan to the ordre of Priesthode.

The forme of orderyng Priestes.

When the exhortacion is ended, then shall folowe the comunion. And for the Epistle, shalbe redde out of the twentieth Chapitre of the Actes of the Apostles, as foloweth.



Rom Miletus Paule sent messengers to Ephesus, and called the elders of the congregation: whiche when they were come to him, he said vnto them. ye knowe that from the firste daie that I came into Asia, after what maner I haue bene with you at all seasons, seruing the lord with al humblenes of minde, & with many teares, and temptacions, whiche happened

B.ii.

vnto

vnto me by the laienges awaite of the Jewes, because I wold kepe backe nothing that was profitable vnto you, but to shewe you and teache you openly, throughout euery house: witnessyng bothe to the Jewes, and also to the Grekes, the repentaunce that is towarde God, and the fayth whiche is towarde our Lorde Jesus. And now we beholde, I go bounde in the Spirite vnto Ierusalem, not knowyng the thynges that shall come on me there, but that the holy Ghoste witnesseth in euery Cytie, sayeng that bandes and trouble abide me. But none of these thynges moue me, neither is my life deare vnto my selfe, that I might fulfillle my course with ioy, and the ministracion of the worde whiche I haue receiued of the lorde Jesu, to testifie the Gospell of the grace of GOD. And now we beholde, I am sure that hencefurth ye all (through whome I haue gone, preachyng the kyngdome of God) shall see my face no more. wherfore I take you to recorde this day, that I am pure from the bloude of al men. For I haue spared no laboure, but haue shewed you all the counsaile of God. Take hede therefore vnto your selues and to al the flocke among whome the holy Ghoste hath made you ouerseers, to rule the Congregacion of GOD, whiche he hath purchassed with his bloude. For I am sure of this, that after my departing, shall greuous wolves entre in among you, not sparyng the flocke. Moreover, of your owne selues shall men arysle, speakyng peruerse thynges, to drawe Disciples after theim. Therefore awake, and remembre that by the space of thre yeres I ceased not to warne euery one of you nyghte and daye, with teares.

And now we brethren, I comende you to God, and to the worde of his grace, whiche is able to bulde further, and to giue you an inheritauce among al theim whiche are sanctified. I haue desired no mannes siluer, golde, or besture. yea, you knowe your selues that these handes haue ministred vnto my necessities, & to them that ware with me. I haue shewed you all thynges, howe that so labouryng, ye ought to receiue the weake, & to remembre the wordes

des of the lorde Iesu, how that he sayde: it is more blessed to giue, then to receiue.

Or els this thirde Chapter, of the firste Epistle to Timothe.



His is a true sayeng: If any man desire the office of a Byshoppe, he desireth an honest worke. A Byshop therefore must be blamelesse, the husbando of one wife, diligēt, sobre discrete, a keeper of hospitalitie, apte to teache, not giuen to ouermuche wyne, no fighter, not gredy of filthy lucre: but gentle, abhorryng figh-tyng, abhorryng couetousnes, one that ruleth well his owne house, one that hath children in subiectiō with all reuerence. For if a man cannot rule his owne house, how shall he care for the congregacion of God; he may not be a young skoler, leaste he swelle, and fall into the Iudgement of the euill speaker. He muste also haue a good report of them which are without, leaste he fal into rebuke, and snare of the euil speaker.

Likewise must the Ministers be honest, not double tō-gued, not giuen vnto muche wyne, neither gredy of filthy lucre, but holdyng the mistery of the faythe, with a pure conscience, and lette them first be proued, and then let them minister so, that no man be able to reprove thē.

Euen so must their wiues be honest, not euil speakers: but sobre and faithfull in all thinges. Let the Deacons be the husbandoes of one wife, and suche as rule their children well, and their owne householdes. For they that minister well, get themselues a good degre, and great libertie in the faith which is in Christe Iesu.

These thinges write I vnto the, trusting to come shortly vnto the: but and if I tary long, that then thou maiest haue yet knowledge, howe thou oughtest to behaue thy selfe in the house of God, which is the congregacion of the liuing God, the pillar & ground of truthe. And without doubte, greate is that misterie of Godlines: GOD was shewed in the fleshe, was Justified in the Spirite, was sene among the Angelles, was Preached vnto the

Gentiles, was beleued on in the worlde, and receiued vp in glory.

After this shalbe redde for the Gospel, a pece of the last Chapter of Matthew, as foloweth.

Matth.
xxviij.



Jesus came and spake vnto them, sayeng: All power is gyuen vnto me in heauen, & in earth. So ye therefore and teache all nacions, Baptisynge them in the name of the father, and of the sonne, and of the holy Ghoste. Teaching them to obserue al thynges whatsoeuer I haue commaunded you. And loo, I am with you alwaie, euen vntill the ende of the worlde.

Or els this that foloweth, of the .x. Chapter of Ihon.



Verely, Verely, I saye vnto you: he that entereth not in by the doore into the Shepefolde, but climbeth by some other way, the same is a Thefe and a Murtherer. But he that entereth in by the doore, is the Shepeherde of the Shepe, to him the Porter openeth, and the Shepe heareth his voyce, & he calleth his owne Shepe by name, and leadeth them out. And when he hath sent furthe his owne Shepe, he goeth before the and the Shepe folowe him for they knowe his voyce. A straunger will they not folowe, but will fle from him, for they knowe not the voyce of straungers. This pro- uerbe spake Jesus vnto them, but they vnderstoode not what thynges they ware, whiche he spake vnto them. Then sayde Jesus vnto them agayne, verely, verely, I saie vnto you, I am the doore of the Shepe. All (euen as many as come before me) are Theues and Murtherers: but the Shepe did not heare them. I am the doore, by me if any manne entre in, he shalbe saue, and go in and out, and finde pasture. A Thefe commeth not but for to steale kyll, & to destroye. I am come that they might haue life, and that they might haue it more abundantly. I am the good shepeherde: a good Shepeherde geueth his life for the Shepe. An hired Seruaunt, and he which is not the Shepeherde (neither the Shepe are his owne) seeth the
the

the wolfe comming, and leaueth the Shepe and flieth, and the wolfe catcheth, and skattereth the Shepe. The hired seruaunt flieth, because he is an hired seruaunt, and careth not for the Shepe. I am the good Shepheard & knowe my Shepe, and am knowen of myne. As my father knoweth me, even so know I also my father. And I gyue my life for the Shepe, and other Shepe I haue, whiche are not of this folde. Theim also must I brynge, and they shall heare my voice, and there shall be one folde and one Shepheard.

Or els this, of the .xx. Chapiter of Ihon.



On the same daie at night, whiche was the firste daie of the Sabbothes, when the doores were shutte (where the Disciples were assembled toguether for feare of the Jewes) came Iesus and stode in the middes, and sayde vnto them: peace be vnto you. And when he had so sayde, he shewed vnto them his handes and his side. Then ware the disciples glad, when they sawe the Lorde. Then sayde Iesus vnto them agayne, peace be vnto you. As my father sent me, even so sende I you also. And when he had saide those wordes, he breathed on them, and saide vnto them receiue ye the holy ghooste whoso euers sinnes ye remitte, they are remitted vnto them, and whoso euers sinnes ye retaine, they are retained.

When the Gospell is ended, then shall be sayde or song.



Gome holy Ghooste eternall GOD procedyng from aboue,

Bothe from the Father and the sonne, the God of peace and loue.

Visite our mindes, & into vs, thy heauēly grace inspire
That in all truthe and Godlinesse, we maye haue true desire.

Thou art the very comforter, in all wo and distresse,
The heauenly gifte of God moſte hyghe, whiche no tongue can expresse.

The fountaine and the liuely ſpring, of ioye celeftial,
The fyre ſo bryght, the loue ſo clere, and Anction

B.iii.

ſpiri-

spirituall.

Thou in thy giftes art manifolde, wherby Christes
Churche doth stande,

In faithfull hartes writyng thy lawe, the fynger
of Goddes hande.

According to thy promes made, thou giuest speche
of grace,

That through thy helpe, the praise of GOD, inaye
sounde in euery place.

O holy ghoſte, into our wittes, sende doune thyne
heauenly light,

Kyndle our hartes with feruent loue, to serue God
daye and nyght.

Strengthe and stabliſhe all our weakenes, so feble
and so fraile,

That neither fleſhe, the worlde, nor Deuill, agaynst
vs do preuaile.

Put backe our enemye farre from vs, and graunte
vs to obtaine,

Peace in our hartes with God and man, without
grudge or disdain.

And graunt O Lorde that thou beyng our leader
and our guyde,

We maie eſchewe the ſnares of synne, and from the
neuer ſlyde.

To vs ſuche plentie of thy grace, good Lord graunt
we the praie,

That thou mayeſt be our comforte, at the laſte
dreadfull daye.

Of all ſtryfe and diſſencion, O Lorde diſſolue the
bandes,

And make the knottes of peace and loue, through-
out all Chriſten landes.

Graunt vs O Lorde, through the to knowe the fa-
ther moſte of myght,

That of his dere beloued ſonne, we maie attaine
the ſyght.

And that with perfyght faythe alſo, we maye ac-
knowledge

knowlege the,

The spirite of them bothe, alwaye one God in persones thre.

Laude and praise be to the father, and to the sonne equall

And to the holy spirite also, one God coeternall.

And praye we that the onely Sonne, vouchesaufe his spirite to sende,

To all that do professe his name, vnto the worldes ende. Amen.

And then the Archdeacon shall present vnto the Bishop, all them that shall receiue the order of priesthode that daye, The Archdeacon saing.



Reuerende father in GOD, I present, vnto you these persones present, to be admitted to the Order of Priesthode,

Cum interrogatione & responsione, ut in Ordine Diaconatus.

And then the Bishop shall saie to the people.



God people, these be they whome we purpose God willyng, to receiue this daye vnto the holy office of Priesthode. For after due examination, we finde not the contrary, but that they be lawfully called to their function and ministry, and that they be persones mete for the same: but yet if there be any of you whiche knoweth any impediment, or notable crime in any of them, for the which he ought not to be receiued into this holy ministry, now we in the name of God declare the same.

And if any great crime or impediment be objected. &c.

Vt supra in Ordine Diaconatus usque ad finem Litanie cum hac Collecta.



Almightie God gyuer of all good thynges, whiche by thy holy spirite haste appointed diuerse orders of ministers in thy church, mercifully beholde these thy seruantes, now called to the office of priesthode, & replenishe the so with the truthe of thy doctrine, and innocencie of lyfe, that

The Orderyng

that bothe by worde and good example, they may faithfully serue the in this office, to the glory of thy name, and profite of the congregacion, through the merites of our sauour Jesu Christe, who liueth and reigneth, with the, and the holy ghoste, worlde without ende. Amen.

¶ Then the Byshoppe shal minister vnto euery of them the othe, concernyng the Kynges Supremacie, as it is set out in the order of Deacons. And that done, he shal saye vnto them whiche are appoynted to receiue the saide office, as hereafter foloweth.

*This is almost verbatim taken out of
the 1st. Canon of the Synode of
Lancaster. 1548. and so most of the
edition.*



You haue heard brethren, aswell in your priuate examinacion, as in the exhortacion, and in the holy lessons take out of the Gospel, and of the writings of the Apostles, of what dignitie, and of how great importance this Office is (wherunto ye be called.) And now we exhorde you, in the name of our lord Jesus Christe, to haue in remembraunce, into how highe a dignitie, and to howe chargeable an office ye be called, that is to saie, to be the messengers, the watchmen, the Pastours, and the Stewardest of the Lorde, to teache, to premonishe, to fede and prouide for the lordes familie: to seke for Christes Shepe that be disperled abroad, and for his chyl dren whiche be in the midst of this naughtie worlde, to be saued throughe Christe for euer. Haue alwaies therfore printed in your remembraunce, how great a treasure is committed to your charge, for they be the Shepe of Christ, whiche he bought with his death, and for whome he shed his blood. The churche and congregacion whom you must serue, is his spouse & his body. And if it shal chaunce thesame churche, or any membre thereof, to take any hurte or hinderance, by reason of your negligence, ye knowe the greatnesse of the faulte, and also of the horrible punishment whiche will ensue. Wherefore, consider with your selues the ende of your ministry, towardes the chyl dren of God, toward the spouse and body of Christe, and se that ye neuer cease your labour, your care & diligence, vntil you haue done al that lieth in you,

you, according to your bounden duetie, to bryng al suche as are, or shalbe committed to your charge, vnto that agrement in faith, and knowledge of God, and to that ripenes, and perfectnesse of age in Christe, that there be no place left among them, either for errour in Religion, or for viciousnesse in life.

Then, forasmuche as your office is bothe of so greate excellencie, and of so greate difficultie, ye se with howe greate care and study ye ought to applie your selues, as well that you maie shewe your selues kynde to that lord who hath placed you in so high a dignitie, as also to beware, that neither you your selues offende, neither be occasion that other offende. Howe be it, ye can not haue a minde and a will therto of your selues, for that power & abilitie, is giuen of God alone. Therfore ye se howe ye ought and haue nede, earnestly to praie for his holy spirite. And seing that you cannot by any other meanes, co passe the doing of so weightie a worke, pertainyng to the saluacion of man, but with doctrine & exhortacion, take out of the holy scripture, & with a life agreable vnto the same: ye perceiue how studious ye ought to be in reading & in learning the holy scriptures, & in framing the manners, both of your selues, & of them that specially partein vnto you, according to the rule of the same scriptures. And for this selfsame cause, ye se howe you ought to forsake & set aside (asmuch as you may) al worldly cares & studies

We haue a good hope, that you haue wel weighed and pondred these thynges with your selues, long before this time, and that you haue clerely determined, by Goddes grace, to giue your selues wholly to this vocation, wherunto it hath pleased God to cal you, so that (asmuche as lieth in you) you apply your selues wholly to this one thyng, and drawe all your cares and studies this waie, and to this ende. And that you wil continually praie, for the heauenly assistaunce of the holy Ghoste, from God the father, by the mediation of our only mediatur, and sauour Iesus Christe, that by daily readyng and weyghing of the scriptures, ye maie waxe riper & stronger in
your

Ordering of Priests.

your ministerie. And that ye may so endeuour your selues, from time to time, to sanctifie the liues of you, and yours, and to fashion them after the rule and doctrine of Christe. And that ye may be wholsome, and godly examples and paterne, for the rest of the congregacion to followe. And that this present congregacion of Christ here assembled, may also vnderstande your myndes and willes, in these thinges, & that this your p[ro]mises, shall more moue you to do your dueties: ye shall answere plainly to these thinges, whiche we in the name of the congregacion shall demaunde of you, touchyng thesame.

Do you thincke in your harte, that you be truly called according to the will of our lord Iesus Christe, and the ordre of this Church of Englande, to the ministerie of Priesthode?

Answer.

I thinke it.

The Byshop.

We you perswaded that the holy Scriptures contain sufficiently al doctrine required of necessitie for eternall Saluacion, through faith in Iesu Christ: And are you determined with thesaide scriptures, to instruct the people committed to your charge, and to teache nothing, (as required of necessitie, to eternall saluaciō) but that you shalbe perswaded maie be cōcluded, and proued by the scripture?

Answer.

I am so perswaded, and haue so determined by Goddes grace.

The Byshop.

Will you then giue your faithfull diligence alwaies so to minister the doctrine and Sacramentes, and the discipline of Christe, as the Lord hath cōmaūded, and as this Realme hath receiued thesame, according to the commaundementes of God, so that you may teache the people committed to your cure & charge, with all diligence to kepe and obserue thesame?

Answer.

I will

I will so do, by the helpe of the Lorde.

The Bishoppe.

Will you be redy with all faithfull diligence, to banishe and drie awaie all erronious and straunge doctrines, contrary to Goddes woorde, and to ble bothe publique and priuate monicions and exhortaciōs, aswell to the sicke, as to the whole, within your Cures, as nede shall require, and occasion be giuen?

Answer.

I will, the Lorde beyng my helper.

The Bishoppe.

Will you be diligent in praiers, and in readyng of the holy scriptures, and in suche studtes as helpe to the knowlege of thesame, laieng aside the study of the worlde and the fleshe?

Answer.

I wil endeavour my self so to do, the lord beyng my helper

The Bishoppe.

Will you be diligent to frame & fashion your awne selues, and your families, accordyng to the doctrine of Christ, and to make bothe your selues and them (asynuche as in you lieth) wholsome examples and spectacles to the flocke of Christ?

Answer.

I will so apply my self, the Lorde beyng my helper.

The Bishoppe.

Will you maintein and set forwarde (asynuche as lieth in you) quietnesse, peace, and loue emonges all christian people, and especially emonges them that are, or shalbe committed to your charge?

Answer.

I will so do, the Lorde beyng my helper.

The Bishoppe.

Will you reuerently obey your ordinarie, and other chief ministers, vnto whom the gouernement and charge is committed ouer you, folowynge with a glad mynde and will, their Godly adimonicion, and submittyng your selues to their Godly iudgementes?

Answer.

I will so do, the Lorde beyng my helper.

Cc.i.

Then

Ordering of Priestes.

Then shall the Bishoppe saie.

Almighty God who hath giuen you this will to do
all these thynges, graunt also vnto you strength &
power to performe thesame, that he may accomplishe
his worke, which he hath begō in you, vntill the tyme he
shal come at the latter daie, to iudge the quicke & the ded

After this, the congregacion shalbe desired, secretly in their pra-
yers, to make humble supplications to GOD for the foresaid
thinges, for the whiche praiers there shalbe a certain space kept
in silence.

That doen, the Bishoppe shall praie in this wise.

Let vs praie.

Almighty God and heauenly father, whiche of thy
infinite loue and goodnes towardes vs, hast giuen
to vs thy onely and moste dere beloued sonne Iesus
Christ, to be our redemer & aucthour of euerlastyng life:
who after he had made perfect our redēpciō by his deth,
and was ascended into heauē, sent abroad into the world
his Apostles, Prophetes, Euangelistes, doctours and pa-
stours, by whose laboure and ministerie, he gathered to-
gether a greate flocke, in al the partes of the world, to set
furthe the eternall praise of thy holy name. For these
so greate benefites, of thy eternal goodnes, and for that
thou hast vouchedsaufe, to cal these thy seruantes here
present, to thesame office and ministerie, of the saluacion
of mankynde: we render vnto the moste hartie thanks,
we worshippe and praise the, and we humbly beseeche the
by thesame thy sonne, to graunt vnto all vs whiche ei-
ther here, or els where, cal vpon thy name, that we maie
shewe our selues thankfull to the, for these and all other
thy benefites, and that we maie daiely encrease and go
forwardes in the knowlege and faithe of the, and thy
sonne, by the holy spirite, so that aswell by these thy mi-
nisters, as by them to whom thei shalbe appoynted mi-
nisters, thy holy name maie be alwaies glorified, and
thy blessed Kyngdome enlarged, through thesame thy
sonne our lord Iesus Christ, whiche liueth and reigneth
with the, in the vnitie of thesame holy spirite, worlde
without ende. Amen.

When

When this praier is doen, the Bishop with the priestes present, shall laie their handes seuerally vpon the head of euery one that receiueth orders. The receiuers hūbly knelyng vpon their knees, and the Bishop saieng.

Receiue the holy ghoſte, whose synnes thou doest forgive, thei are forgiven: and whose synnes thou doest retain, thei are retained: and be thou a faithfull despensour of the worde of God, and of his holy Sacramentes. In the name of the father, and of the sonne, and of the holy ghost. Amen.

The Bishoppe shall deliuer to euery one of them, the Bible in his hande, saieng.

Take thou auctoritie to preache the worde of God, and to minister the holy Sacramentes in this congregation, where thou shalt be so appoynted.

When this is doen, the congregation shall syng the Crede, and also thei shall go to the communion, whiche all thei that receiue orders shall take together, and remain in the same place where the handes were laied vpon them, vntill suche tyme as thei haue receiued the communion.

The Communion beyng doen, after the last collecte, and immediately before the benediction, shall be said this collecte.



Moste mercifull father, we beseeche the so to sende vpon these thy seruantes, thy heauēly blessing, that thei maie be cladde aboute with all iustice, and that thy woorde spoken by their mouthes, maie haue suche successe, that it maie neuer be spoken in vain. Graunt also that we maie haue grace to heare, and receiue the same as thy moste holy woorde, and the meane of our saluacion, that in all our wordes and dedes, we maie seke thy glory, and the encrease of thy kyngdome, through Iesus Christ our Lorde. Amen.

And if the orders of Deacon and Priesthod, be giuen bothe vpon one daie, then shall all thynges at the holy communion be bled as thei are appoynted at the Ordering of Priestes. Sauyng that for the Epistle, the whole thirde chapter of the first to Timothy shall be redde, as it is set out before in the order of Priestes. And immediately after the Epistle, the deacons shall be ordered. And it shall suffice the Letanie to be said ones.

Ec. ii.

The

The fourme of consecra

tyng of an Archebischoppe, or Bischoppe.

The Epistle at the communion.

1 Tim. iij.



This is a true saieng, if a man desire the office of a bishop, he desireth an honest worke. A Bishop therefore must be blamelesse, the husband of one wife, diligēt, sobre, discrete, a keeper of hospitalitie, apte to teache, not giuento ouermuch wine, no fighter, not gredy of filthy lucre, but gētle, abhorryng fightyng, abhorryng coueteousnesse, one that ruleth well his owne house, one that hath children in subiection with al reuerence. For if a man cānot rule his owne house, how shall he care for the congregation of God? He maie not be a youngscholer, lest he swell, and fall into the iudgement of the euill speaker. He muste also haue a good reporte of them whiche are without, lest he fall into rebuke and snare of the euill speaker.

The Gospell.

Ihon. xx.



Jesus said to Simon Peter, Simon Johanna louest thou me more then these? He saied vnto hym, yea, lord thou knowest that I loue the: he said vnto hym, fede my lambes. He saied to hym again the seconde tyme: Simon Johanna, louest thou me? He said vnto hym, yea, lord thou knowest that I loue the: he saied vnto hym, fede my shepe. He said vnto him the third tyme, Simon Johāna, louest thou me? Peter was sozry, because he said vnto hym the third tyme, louest thou me, and he saied vnto him: lord, thou knowest all thynges, thou knowest that I loue the. Jesus saied vnto hym, fede my shepe.

Or els out of the .x. chapt. of Ihon, as befoze in thorder of priestes.

After the Gospell and Credo ended, first the elected Bishop shalbe presented by two Bischoppes, vnto the Archebischoppe of that Pror uince, or to some other Bishop appoynted by his commission: The Bischoppes that present hym, sayeng:

Moste

Wste reuerend father in God, we present vnto you this Godly and well learned man, to be consecrated Bifshoppe.

Then shall the Archebifshop demaunde the kynges mandate, for the consecration, & cause it to be red. And thothe touchyng the knowleggynge of the kynges Supremacie, shall be ministred to the persone elected, as it is set out in the order of deacons. And then shall be ministred also, thothe of due obedience vnto tharchebifshop, as foloweth.

The othe of due obedience
to the Archebifshoppe.

In the name of God, Amen. I. N. chosen Bifshop of the church and see of N. do professe and promys, al due reuerence and obedience to the Archebifshoppe, and to the Metropolitickall Church of. N. and to their successours, so helpe me God, through Iesus Christ.

This othe shall not be made, at the consecration of an Archebifshop

Then the Archebifshoppe shall moue the congregacion present to praye: sayeng thus to them.

Brethren, it is written in the Gospel of saint Luke, that our sauour Christ continued the whole night in praye, or euer that he did chole and sende furthe his twelue Apostles. It is writtē also in the Actes of the Apostles, that the Disciples whiche ware at Antioche did fast and praye, or euer thei laied handes vpon, or sent furthe Paule, and Barnabas. Let vs therefore, folowynge the example of our sauour Christ, and his Apostles, first fall to praye, or that we admit and sende furthe this persone, presented vnto vs, to the worke whereunto we trust the holy ghost hath called hym.

And then shall be saied the Letanie, as afoze in the Order of Deacons. And after this place: that it maie please the to illuminate al Bifshoppes. &c. he shall saie.

That it maie please the to blesse this our brother elected and to sende thy grace vpon hym, that he maie duly execute the office whereunto he is called, to the edifieng of thy church, & to the honour, prayse, & glory of thy name.

Answer.

We beseeche the to heare vs good Lorde.

Concludynge the Letanie in the ende, with this praye.

Ec. iii.

Almightie

The forme of consecrattyng of

Almighty God, giuer of all good thynges, whiche by thy holy spirit hast appoynted diuerse orders of ministers in thy churche, mercifully behold this thy seruaunt, now called to the worke and ministerie of a bishop, & replenishe hym so with the truthe of thy doctrine, and innocencie of life, that bothe by woorde and dede, he maie faithfully serue the in this office, to the glory of thy name, and profite of thy congregacion: through the merites of our sauour Jesu Christ who liueth and reigneth with the and the holy ghost, world without ende. Amen.

Then the Archebishoope sittynge in a chaire, shall saie this to hym that is to be consecrated.

Brother, forasmuche as holy scripture, and the olde Canons commaundeth, that we should not be hastie in laieng on handes, and admyttyng of any person to the gouernemēt of the congregacion of Christ, which he hath purchased with no lesse price, then the effusion of his owne bloud: afore that I admit you to this administracion whereunto ye are called, I will examine you in certain articles, to the ende the Congregation present, maie haue a triall, and beare witnesse how ye be minded to behaue your self in the Church of God.

Are you perswaded that you be truely called to this ministracion, accordyng to the will of our Lorde Jesus Christ, and the order of this realme?

Answer.

I am so perswaded.

The Archebishoppe.

Are you perswaded that the holy scriptures, contein sufficiently all doctrine required of necessitie for eternal saluacion, through the faith in Jesu Christ? And are you determined with thesame holy scriptures, to instruct the people committed to your charge, and to teache or maintein nothyng, as required of necessitie to eternall saluacion, but that you shalbe perswaded maie be concluded, and proued by thesame?

Answer.

I am so perswaded and determined by Goddes grace.

The Archebishoppe.

will

Will you then faithfully exercise your self in the said holy scriptures, and call vpon God by prayer, for the true vnderstandyng of the same, so as ye maie be able by theun to teache and exhorste with wholsome doctrine, and to withstāde and conuince the gainsaiers?

Answer.

I will so do, by the helpe of God.

The Archebifshoppe.

We you redy with al faithfull diligence, to banishe & driue awaie all erronious, and straunge doctryne; contrary to Goddes worde, and bothe priuatly and openly to call vpon, and encourage other to the same?

Answer.

I am redy, the Lorde beyng my helper.

The Archebifshoppe.

Will you deny all vngodlinesse, and worldly lustes, and liue soberly, righteously, and Godly in this world, that you may shewe your self in al thynges an exāple of good workes vnto other, that thaduersarie maie be ashaied, hauyng nothyng to laie against you?

Answer.

I will so do, the Lorde beyng my helper.

The Archebifshoppe.

Will you maintein and set forward (as muche as shal lie in you) quietnes, peace, and loue, among al mē? And suche as be vnquiete, disobedient, and criminous within your diocesse, correct and punishe, according to suche aucthoritie as ye haue by gods worde, and as to you shalbe committed, by the ordinaunce of this realme?

Answer.

I will so do, by the helpe of God.

The Archebifshoppe.

Will you shewe your self gentle, and be mercifull for Christes sake, to poore and nedy people, and to all straungers destitute of helpe?

Answer.

I will so shewe my self by Goddes helpe.

The Archebifshoppe.

Almightie God our heauenly father, who hath giue you a good will to do all these thynges, graunt also

Cc. iiii.

vnto

The forme of consecratyng of
vnto you, strength and power, to perfoyme the same, that
he accomplishyng in you, the good worke which he hath
begon, ye maie be found perfecte, and irreprehensible at
the latter daie, through Iesu Christ our Lorde. Amen.

Then shalbe song or saied, Come holy Ghost. &c. as it is sette
out in the Order of Priestes.

That ended, the Archebischoppe shall saie.

Lorde heare our praier.

Answer.

And let our crie come vnto the.

¶ Let vs praie.

O Almighty God and moste mercifull father, whiche
of thy infinite goodnesse, hast giuen to vs thy onely
and moste dere beloued sonne Iesus Christ, to be our
redemer & aucthour of euerlastyng life, who after that
he had made perfecte our redemption by his death, and
was ascended into heauen, powred doune his giftes a-
bundauntly vpon menne, makyng some Apostles, some
Prophetes, some Euangelistes, some Pastours and doc-
tours, to the edifieng and makyng perfect of his cōgre-
gacion: graūt we beseeche the, to this thy seruant, suche
grace that he maie euermore be ready, to sprede abroad
thy Gospel, and glad tidynges of reconcilement to God,
and to vse thauuthoritie giuen vnto him, not to destroye
but to saue, not to hurt, but to helpe, so that he as a wise
and a faithfull seruant, giuyng to thy familie meate in
due season, maie at the last daie be receiued into ioy tho-
rowe Iesu Christ our Lorde, who with the, and the holy
ghoste, liueth and reigneth one GOD, worlde without
ende. Amen.

Then the Archebischoppe and Bischoppes present, shall laye
their handes vpon the heade of the elected Bishop, the Arche-
bischoppe sayeng.

TAke the holy ghost, and remembre that thou stirre
vp the grace of God, whiche is in the, by imposiciō
of handes: for God hath not giuen vs the spirite
of feare, but of power, and loue, and of sobernesse.

¶ Then

Then the Archebischoppe shall deliuer hym the Bible, saieng.

Take hede vnto readyng, exhortacion and doctrine. Thinke vpon these thynges, cōteined in this boke be diligent in them, that the encrease comyng ther by, maie be manifest vnto all men. Take hede vnto thy self, and vnto teachyng, and be diligent in doyng them, for by doyng this, thou shalt saue thy self, and them that heare the. Be to the flocke of Christe a Shepherd, not a wolfe, fede theim, deuoure theim not, hold vp the weake, heale the sicke, bynde together the broken, bryng again the outcastes, seke the losse. Be so mercifull, that you be not to remisse, so minister discipline, that you forget not mercie, that when the chief Shepherd shall come, ye maie receiue the inmercessible crowne of glory, through Iesus Christe our Lorde. Amen.

Then the Archebischoppe shall procede to the Communion, whith whom the newe consecrated Bischoppe with other, shall also communicate. And after the last collect, immediatly befoze the benediction, shalbe saied this praier.

Moste merciful father, we beseeche the to send doune vpon this thy seruaut, thy heauenly blessing, and so endue hym with thy holy spirite, that he preaching thy woorde, maie not onely be earnest to reprove beseeche, and rebuke with all pacience and doctrine, but also maie be to suche as beleue, an wholsome example in woorde, in conuersacion, in loue, in faithe, in chastitie, and puretie, that faithfully fulfilling his course, at the latter daie he maie receiue the Crowne of righteousness laied vp by the Lorde, the righteous Judge, who liueth, and reigneth, one GOD with the father and the holy ghost worlde without ende. Amen.



RICHARDVS GRAF-
tonus, typographus Regius excudebat,

Mense Augusti.

Anno Domini. 1552.

Cum priuilegio ad imprimen-
dum solum.



C

~~Continued from the~~

~~printing.~~



~~Olio vii. fide. ii. in the table of proper psalmes, for psalm.~~

~~Albi. read. lxxvii.~~

Olio i. fide. i. line. b. shal turne, reade shal so turne.

Olio i. fide. i. line. lxxvii. reade, rede Rente.

Olio xiiii. fide. ii. line. lxxviii. after, reade Affe.

Folio. xxvii. fide. i. in the mergine. ii. cor. i. r. reade. xi.

Fo. xxviii. fide. ii. line. lxxvii. reade your clothe, reade, rente your clothes

Fo. xxxi. fide. i. line. x. hui. reade, in.

Fo. xxxiii. fide. i. line. xxviii. this, reade, the.

Fo. xxxv. fide. i. line. lxxviii. wast, reade wast.

Fo. eodem. fide. ii. line. xviii. priest, reade priestes.

Fo. eodem. fide. ii. line. xxii. lacketh, Acheldema, that is.

Fo. xxxix. fide. ii. line. xxx. lacketh nay.

Fo. xlix. fide. ii. line. xix. Delivered, reade, Delivered.

Fo. lb. fide. i. line. xxii. waie, reade maie.

Fo. lxxiii. fide. ii. in the mergine. Ephe. i. r. reade. b.

Fo. lxxviii. fide. ii. in the mergine. in the Epistle. Jhon. ii. reade. Ephe. ii.

and the Gospel. Jhon. xx. reade Jhon. ii.

Fo. lxxxiii. fide. ii. line. xxxi. calle, reade, called.

Fo. lxxxviii. fide. ii. line. xix. thoffences cometh, reade offence cometh.

Fo. eodem. fide. ii. line. lxxviii. and. lxxv. phisicen, reade, phisicion.

Fo. lxxxviii. fide. i. line. xiii. thou shalt not do murther, reade thou shalt do no murther.

Fo. lxxxv. fide. ii. line. viii. the true lively worde, reade, thy true and lively worde.

Fo. lxxxvii. fide. ii. line. xxvii. ordeined these holy misteries, reade, ordeined holy misteries.

Fo. c. fide. ii. line. xiii. in the ende of the Collect, lacketh. Amen.

Fo. cxi. fide. i. line. ix. thy, reade they.

Fo. cxv. fide. i. line. xvi. lacketh followyng.

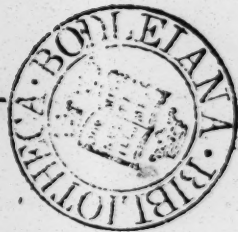
Fo. cxvi. fide. i. line. xi. lacketh in the mergine, Colof. iii.

Fo. eodem. fide. i. line. xiii. lacketh in the mergine. i. Peter. iii.

Fo. eodem. fide. i. line. lxxviii. set further, reade, set furth.

Fo. cxxi. fide. i. line. xi. in the mergine. Job. ix. reade. xix,

Fo. cxv. fide. ii. line. xvi. lacketh. Amen.



The

The prices of this booke.



This booke is to be solde by the imprinter in queres for two shyllynges & sixe pence, and not aboue, bound in parchement or forell, for thre shyllynges and .iiii. pence and not aboue: And bounde in lether, in Paper Boordes or Claspes, for foure shyllynges, and not aboue. And at the next impression, the imprinter lea-nyng out the fourme of makynge and consecratyng of Archebischoppes, Bischoppes, Priestes, and Deacons, shal sel the said booke in queres, for two shyllynges, and not aboue. And bounde in forelle for two shyllynges and eighte pence, and not aboue. And bounde in lether, in paste boordes or claspes, for thre shyllynges and foure pence, and not aboue.

astray from him, let vs now turne vnto him; we haue by our backsliding displeased him, let vs endeavour by our returning to please him. Let vs imitate the Prodigall, who hauing gone from his father, returned vnto him. Thus of the 3. Point.

Luk. 15. 20.

For the fourth. How we must turne; *each with all our heart: the word (even) in the originall signifieth not onely vntill, but also greatly, and very swiftly, as it may be taken, 2 King 9. 20. The word (heart) in the originall signifieth also the minde and the vnderstanding; whence the meaning appeareth to be this: that,*

4. Point.

With all your heart.

God doth require of vs, readily, swiftly, with all our heart, minde and vnderstanding to returne vnto him. *They shall returne vnto me with their whole heart: the want of this the Lord bewailed in his owne people; This people draw nere mee with their mouth, and with the lips doe honour me, but haue removed their heart farre from me.*

Isa. 29. 13.

The Reasons hereof are these. 1. Because Faith cannot be obtained without the conuersion of the heart, and without faith it is impossible to please God: such as doe not liue well, cannot beleeue well. 2. Because there can be no true Repentance, vntill the whole heart be changed; so soone as we are regenerate our hearts becommeth one. Hence it is, that of all sinners, fewest hypocrites are saued, and of all persons they are most hateful, yea and hell it selfe is named the Lake burning with fire and brimstone, prepared for them, because they haue a double heart, or, as we say, an hollow heart. 3. Because, as the heart is the first beginning of moytnesse, so the heart of the Saints must be full of deuotion, and not like the heart of the wicked, which is full of rottenesse: as the heart is first framed in nature, so it must be first reformed by grace: as the heart is hollow within for the conseruation of heate, so must our vnderstanding conserue spirituall graces: as from the heart the other members receiue their life, which failing, they also faile, so from the inward holinesse of the heart, we goe on in an holy life and conseruation. 4. Because the Lord will accept no service which is not done with the heart; hee craueth the heart, hee principally delighteth in the heart; he

Isa. 1. 6.

Isa. 2. 2.

Reason 3.

altes of humility, and the remembrance of the day of death, whose feare doth conserue the fire of Gods grace in the heart of a penitent sinner. Briefly, this conuersion is a turning from sinne, yea from euery sinne; *Let vs lay aside euery weight and Heb 12. 1. sinne (saith the Apostle) which doth easily beset vs. Let euery one turne from his euill way, and from the wickednesse that is in their hands.* It is a ready and speedy turning, for by delay we endanger our owne saluation.

Ionah 3. 8.

The Reasons which may moue vs to turne: are these. 1. The Reasons why we should turne.

Necessity. 2 The Equity. 3. The Vility.

The Necessity, if either we consider God, our selues, our euill wayes, or the reward due vnto them. God, who is displeased with vs whilst we goe from him; which doth earnestly exhort vs, and absolutely command vs to returne vnto him: our selues, poore, silly, wretched creatures, which may easily be deceiued & led headlong vnto destruction: our euill wayes, euill in themselves, abominable in Gods sight, hatefull vnto good men, leading vnto euertlasting condemnation: the reward due vnto them, death and euertlasting torments in the fire of hell.

2.

The Equity: whether it is more equall that we should obey God, or the duell; the motions of Gods spirit, or our owne corrupted natures: hath God beene so kinde and gracious vnto vs, it is most iust and equall, that we also should become obedient vnto him.

3:

The Vility: as those which runne on in wickednesse are in the way of destruction, and in danger of destruction; so also such as doe returne, and forsake their former wayes, shall certainly be saued.

The meanes whereby we may attaine vnto this conuersion, and it may be effected in vs, are these:

First, we must haue the knowledge of the Law of God in our vnderstanding. Secondly, we must know what our sinnes are, and transgressions are, which we doe commit against the Law. to turne.

Thirdly, we must know the guilt of sinne, cleansing vnto the astrong it selfe. Fourthly, we must know the iudgements and wrath of God, which doe seate vpon such as breake this Law.

The meanes whereby we may be moued

Those points being thoroughly marked; in the next place the sinner is to apply the same vnto the conscience after this manner, which may be called the practi-*all* Syllogisme of the conscience.

Every one which breaketh the Law of God, is guiltie of eternall death, saith the minde.

But I am a breacher of the Law of God, saith the Conscience, as an accuser.

Therefore I am guiltie of eternall death, saith the Conscience, as an upright and iust Iudge condemning.

The meditation hercof turneth the minde from sinne to godlinesse.

The signes by which our conuersion may be discerned are these: though thy flesh be not altogether subdued, though thou doest not alwayes mourne, and shed teares for thy finnes committed, though thou canst not wholly forsake sinne, yet if thou doest earnestly desire vnsained *Repentance, if thou doest by all means abandon and forsake sinne, if thou doest endeavour to serue God, thine endeavour is accepted of God.

Doest thou finde the power of sinne weakned within thee? doe thy relapses in sinne beger in thee feare and humiliation? doest thou continue in prayer, that the spirit be not overcome? assure thy selfe, that sense and feeling within thee, is an euident token that thou art not subdued by sinne, but in the end shall become victorious ouer the same; for our Repentance is not onely to put out sinne, but to assure vs of the life of grace, and that Gods power is made perfect in our weaknesse, so that we may euen be comforted in our fallings, and moued to labour for perfection, that we may line the life of grace, whereby we dye daily, and may overcome Satan, and haue peace both with God and man, for being *Iustified by Faith, wee haue peace with God through our Lord Iesus Christ.*

The Vies of this point are these.

For Reprehension vnto all such as bragge and boast of their Repentance, and yet haue no change or alteration wrought within them, they haue not yet returned from their euill way, *may*

father goe further on in wickednesse, and with more eagerneesse then formerly.

For Exhortation vnto euery one of vs to turne, to be conuerted: many meanes are vied for thy conuersion, many motives may incite thee to endeavour for it, great benefis shall befall vnto such as haue it: O then turne, reasse thy conuersion by thy Repentance, thy Repentance by thy returning. Thus of the

1. Point.

2. For the 2. The Persons which are exhorted to turne, are all 2. *Point.* and euery one of vs, *Turne ye.* This dutie is required both of

rich and poore, of Pastors and people, of superiors & inferiors, of euery one of vs, all of vs must turne, and no wonder; because all are out of the way, there is none righteous, we were all conceived and borne in sin, and therefore haue neede to returne. *Rom. 3. 10.*

Use,

This serueth for Exhortation vnto euery one of vs, to consider our miserable estate by nature, that so we may returne: if our eyes were opened, we might plainly see how farre we are out of the way, whereas now we thinke our selues in the same: Doe not exempt thy selfe from the performance of this dutie, either by thy greatnesse, riches, knowledge, sanctity, &c. for assuredly as euery one of vs are exhorted here to turn, so euery one of vs haue neede to performe the same. Thus of the 2. *Point.*

For the 3. To whom we must turne, and that is vnto the 3. *Point.* Lord; *Turne euen vnto me, saith the Lord:* as if he would say, *To me.*

You haue by your sins, gone from me, returne now againe by Repentance vnto me. I am that *Suummum bonum*, which yee should seeke: I am the fountaine and author of all goodnesse: from me you haue life and being, and euery thing which is good: It is I which haue chastened you, which haue wounded you for your going from me: it is I which will heale you again, if ye return vnto me. This is confirmed by the Prophet *Jeremie,* *Let vs search and try our wayes, and turne againe vnto the Lord.* Lam. 3. 40.

The Vies of this point are twofold.

For Reprehension, vnto such as turne not vnto God, but ci. *Use 1.* ther vnto the creatures, Saints and Angels; or vnto the inuentions of men, flocks and fiones; or vnto their owne meritis.

For Exhortation, to turne vnto the Lord: we haue gone *Use 2.*

and with weeping, and with mourning. Of these two in order.

Concerning the first. The inward forme of Repentance is described in these words, *Turne yee even to mee with all your heart*: wherein these points are to be handled. 1. The action, *Turne*. 2. The persons exhorted to turne, *ye*, every one of them. 3. To whom they must turne, *to mee*, the Lord. 4. How they must turne, *even with all their heart*, speedily, readily, and willingly.

1. Point. Turne.

For the first. The Duetie wherunto our Prophet exhorteth them, is to *turne*, or to come vnto themselves againe: whereby two things are intimated. First, that such as sinne against God, in so doing depart from him. Secondly, that such as doe truly repent them of their finnes, they doe turne from their wickednesse and euill wayes; So that true Repentance is a turning from sinne and wickednesse; yea onely such as truly repent are in their right mindes, all others are out of their wits, mad and franticke.

For the vnderstanding of this Point, these foure things are to be considered. First, the nature of it. Secondly, the reasons to moue vs vnto it. Thirdly, the meanes whereby to attaine it. Fourthly, the signes whereby it may be discerned.

The nature of it. The nature of it may be the better conceiued, by comparing it to the conuersion of earthly bodies in the Scriptures: as the Sunne is turned into darknesse, so men shining in this world must be ashamed and confounded because of their finnes: as the Moone sometimes encreaseth, at other times decreaseth, alwayes changing; so must a sinner be alwayes decreasing in sinne, increasing in grace; as a rocke is turned into water, so must our hard hearts into plenty of teares; as a stone is turned into copper, and giueth a sound, so when we are touched by the spirit of God, then must the voyce of our confession sound: as the Sea is dried vp, so must our bitterness of sinne be turned into the drouth of repentance: as the sparkles of fire ascend, so the body being mixed with earth cannot, so although it lies as yet cannot ascend, yet we send our sparkles and to the Lord: as fire doth mollifie the hardest Iron, so the Lord's fire doth mollifie the hardest heart. This fire is kept vnder

he requireth every part of his seruice to be performed with our whole heart. We must seeke him, serue him, obey him, loue him, know him, feare him, &c. and here returne vnto him with our whole heart. 5. Because the heart is subiect to many outward diseases being distempered, so also inwardly it is most subiect vnto sinne, yea the Diuell doth more labour to defile it, and to cast it asleepe by tempting vs to neglect the means of knowledge, to run on in our vngodly courses, to become careless in time of prosperitie, to presume vpon Gods mercies: hence it is that *Salomon* saith, about all things keepe Pro. 4. 23.

thine heart: for as a full vessel cannot receiue any other liquor, so no more can the heart be fit to receiue grace, till sin be out: *Vinum semper* as wine is euer in motion till that which is pure be separated *est in motu de* from that which is impure, so those whose hearts are turned, *neceparatur* are still in feare, till they be separated from the contagion of *purum ab im-* sinne.

For the illustration of this point, these things are to be considered. 1. By what meanes the heart may be turned. 2. How the heart may be tried. 3. How the heart may be established in Gods seruice. 4. How the heart may entertaine the motions of Gods Spirit. 5. How we may discern the security and drouth of our hearts. 6. How our hearts may be roused vp from their security. 7. How we may know the greatest and chiefest sinne of our heart. Of these briefly.

For the 1. The meanes whereby our hearts may be turned. The meanes are these. 1. The consideration of our miserable estate by nature whereby the heart is turned. 2. The meditation of our present estate by grace. 3. An acknowledgement and confession of our great corruptions. 4. A reformation of the causes of our backwardnes. 5. An examination of our selfe by the glasse of the law and of conscience, alwayes iudging our selfe and renewing our spirit by repentance. 6. Contrition, a breaking of our hard hearts with the hammer of Gods word.

For the second, the heart must be examined and tryed. 1. How Not by it selfe, but by the law of God. 2. Not by the world, or by opinion, but by the spirit. 3. Not by the law of men, but by the rule of faith. 4. Not by the outward condition, but by our